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# AFRICAN PRESENCE in EARLY EUROPE



Edited by  
Ivan Van Sertima



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# AFRICAN PRESENCE IN EARLY EUROPE

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### Dedication

This book is dedicated to Professor Edward Scobie, author of *Black Britannia*, in recognition of his pioneering and extensive work, over many years, in this long-neglected field.



Prof. Edward Scobie



## ***Introduction: The African Star Over Europe***

This book is devoted to a chapter of African history that is little known. It deals with the migration of black peoples to Europe and their impact upon the cultures of that continent, not as the servants and colonials of Europe but as the fathers of its first inhabitants, the creators of its first art, its first tools, and, in some places and historical periods, its masters and teachers, invaders and traders, its most venerated madonnas, saints and popes. Today, the European influence upon the remnants of African civilization is well known. In fact, for most of us, it is the only chapter of history that is known. This book attempts to open another chapter, wherein an important phase of the encounter between Africa and Europe is revealed, and where we may see, at least in partial glimpses, the flash and darkening of the African star over Europe.

Charles Finch opens with an essay on race and evolution in prehistory. He brings together previous lines of inquiry into a comprehensive whole and throws the critical issues into sharp relief. This is absolutely vital reading for all scholars interested in the origins of man and the emergence of the three main races. It is very long, however, and perhaps a bit too technical for some of our readers. I have taken the liberty, therefore, of excerpting the section most relevant to our concerns in this issue—"Evolution of the Caucasoid"—and placing it where it belongs, at the beginning of our inquiry into the first Europeans.

No evidence indicates the presence of *homo sapiens sapiens* (modern man) in Europe until about 50,000 years ago. Vast sheets of ice, about a mile thick, had covered great parts of Europe and, in a slightly warmer period when the ice was retreating, we find a type of man settled in the southwestern part of Eurasia (Russia). His bones are that of an Africoid type. He stayed in that area even when the ice began to advance again. This is about 40,000 years ago. For the next 10,000 years he is walking about in extreme cold, covered in heavy animal skins, under an overcast sky.

Something begins to happen to this man. His original black skin cannot, in the new frigid and twilight environment, produce enough Vitamin D, so crucial to the proper mineralization of the bones. The ice age creates a serious survival crisis for the Africoid inhabitants of Europe. Black skin or melanin cover is a decisive advantage in the tropics. It screens off intense ultraviolet light to protect the body from the burn of the sun, but Vitamin D is still adequately produced since the sunlight is so abundant. In the ice of Europe at that point in time, the weak and tangential sunlight, the heavy animal skins required to protect the almost hairless body of the hominid from excessive cold, the long dark spells in the caves, called for a dropping of the melanin



North African Mystery System. The list of Greek scholars and scientists who drew upon these sources without admitting them, or who were falsely credited with the authorship of these ideas, include Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Zeno, Heraclitus, Anaxagoras, Democritus, Plato, and Aristotle.

The physical evidence for an African presence in Greece and Rome, as presented in Frank Snowden's book *Blacks in Antiquity*, is compelling and extensive. Asa Hilliard, in his review of this work, underlines the meticulousness of Snowden's scholarship but he regrets, as many of us do, that Snowden departs from this scholarly regimen at times and "begins to reflect the legacy of the distorted perspectives of his predecessors." Without using the type of primary evidence he has used in other places, he leaves the impression that Hannibal was white; also, that there was a biological distinction between "Egyptians" and "Ethiopians." It is unfortunate, Hilliard concludes, that Snowden seems not to be aware of the work of other African-diasporan scholars whose prior work is directly relevant to his own. Nevertheless, we agree with Hilliard that *Blacks in Antiquity* is a groundbreaking book, in spite of the limitations he has cited.

Among the great blacks in antiquity which Snowden does not mention are the three black popes of Rome. Professor Scobie introduces us to St. Victor I (189-199 A.D.) who was responsible for the observance of Easter on Sunday by both the Europeans and the Asiatic Christians; St. Miltiades (311-314 A.D.) whose reign as pope witnessed one of history's turning points, the conversion of the Roman Emperor Constantine to Christianity and the consequent freeing of Christians throughout the Roman Empire; St. Gelasius I (492-496 A.D.) born in Rome but of African parents, who introduced the Feast of the Purification (Candlemas) composed many hymns, prefaces and collects and arranged a standard book for the Mass. Professor Scobie not only introduces us to their achievements but shows us what they looked like originally and what they were made to look like in the later centuries, as their faces were deliberately altered to wipe out from the consciousness of the world the memory of their original African ancestry. The most striking of these visual comparisons may be seen in the case of Miltiades. A 9th century fresco of this African pope stands out in sharp contrast with later representations. The implications of this are very disturbing since the official Roman Church must have known of the deception and yet, by the grievous sin of omission or collusion, failed to correct it.

Black women also left their mark upon the religious traditions of Europe. Danita Redd in her illustrated essay shows how the Egyptian goddess Isis served as the prototype for the black madonnas of Europe. Isis was an African goddess whose worship eventually diffused to most of the ancient Western world. The strongest evidence of her influence can be seen in the Byzantine-type madonnas. The images of some early European goddesses (Sybil, Ar-

temis, etc.) which are represented as black, were directly borrowed to serve as representations of orthodox Christian madonnas. Redd presents parallels between the worship of Isis in Egypt, in all her associated forms and titles, and similar worship in Europe, but, in particular, between the images of Isis and her son Horus and that of the Virgin Mary and child Jesus in nascent European Christianity. These can still be seen in the Roman Catholic and European Orthodox church traditions. Of all the madonna images revered in Europe, the most venerated are those of the black madonnas.

In our central section—African Presence in Western Europe—I have attempted to deal, though briefly, with some of the definitional problems facing researchers in this field, where misleading labels have excluded Africans from histories and civilizations of which they were rightfully a part, playing a significant and, at times, an unquestionably dominant role. I point to the new skeletal evidence in Carthage at the height of its power, in the time of Hannibal, which establishes it as largely Africoid in a physical sense and largely African in a cultural sense. Heretofore, it has always been claimed to be a mere extension of the "Phoenician" or "Punic" empire. I look critically at terms like "Moor," "Arab," "Berber," and "Libyan," which mean entirely different things to different historians, and which have been used indiscriminately as racially, culturally or geographically discrete entities. The confusion springs at times from an innocence of the multiple mixings and movements in Northern Africa and Europe but, more often than not, from a deliberate attempt to deny the African any major role in the world's great civilizations.

The role of the African in Moorish civilization, for example, is of primary significance in a work of this nature since the Moors, according to Wayne Chandler, "generated a resurgence of activity in the arts and sciences, influenced embryonic nations like Spain and France and even older nations, like China and India." But who are the Moors? I think Chandler makes a more serious and balanced attempt to deal with this complex question than most other researchers. Because it is a matter of the greatest importance (after all, the Moors laid the basis of the European renaissance and lifted Europe up from the Dark Ages), I shall summarize his argument and cite his sources in some detail.

The word "Moor" has its origin in 46 B.C. when the Romans invaded West Africa. They called the black Africans they met there *Mauros* from the Greek word *mauros*, meaning dark or black. The word indicated more than one ethnic group. To Shakespeare "Moor" simply meant "black African." It is important to point out that the medieval Moors who conquered Europe should not be confused with the modern Moors. According to Chancellor Williams, "the original Moors, like the original Egyptians, were black Africans. As amalgamation became more and more widespread, only the Berbers, Arabs, and coloreds in the Moroccan territories were called Moors."



At the heart of the history of the ancient Moors are the Garamantes of the Sahara. The Garamantes were blacks who occupied much of northern Africa. They can be considered the ancestors of the true Moors. Contemporary with the Garamantes were the Libyans. Originally, claims Chandler on the authority of both Cheikh Anta Diop and Gerald Massey, these Libyans (whom Menes attacked and defeated in the first dynasty) were caucasians. They were called by their black conquerors "tamahu." In Egyptian *tama* means people and *hu* is white or light ivory. Thus they were the white or light-skinned people. Portraits of the battle between Menes and these people seem to indicate that *at least at that point of time and in that place* they were a different race from that of the dark-skinned Egyptian. These light-skinned people intermarried with the many blacks on all sides of them and became the "tawny Moors" or "white Moors," also known as Berber from the Roman *barbari*—barbarian. The Arabs adopted this Roman term for them and changed it to Berber. Eventually the word Libyan and Berber became synonymous in some places.

The Sahara came to be occupied by two distinct groups—the original Moors (Garamantes) and the Berbers, who later became the "tawny" or "white" Moors. The rest of North Africa, from Egypt through the Fezzan and the west of the Sahara to what is now called Morocco and Algeria, were peopled by black Africans, also called Moors by the Romans and the later Europeans. Eventually these Moors would join with Arabs to become a united and powerful force.

But who was the Arab? Arabia was first populated by black people, as Druscilla Dunjee Houston shows (see the companion volume to this). Arabia was the oldest Ethiopian colony. But there was an ingrafting of Semitic blood upon the older Cushite root. Du Bois says "The Arabians were too near to the blacks for them to draw an absolute color line. The term Arab is applied to millions of people professing Islam. Much race mixing has occurred so that while the term has a cultural value it is of little ethnic significance and misleading."

The Moors can be credited with many achievements in the arts and sciences. In mathematics, the solving of quadratic equations and the development of new concepts of trigonometry. Advances were also made in astronomy, medicine, architecture and chemistry. Moorish chemistry, in fact, gave birth to gunpowder and the Moors also introduced the first shooting mechanisms. These were rifles, known as firesticks. The Moors excelled in botany and in horticulture they introduced many new vegetables to the civilized world. The list of their contribution to European science and industry is so long and so startling that it is a wonder that they are almost never mentioned in any discussion of the beginnings of the industrial revolution.

These accomplishments were spread throughout the four great dynasties of the Moorish empire and many of the most significant ones were spearheaded

by black Africans. We find at the dawn of Moorish civilization many blacks (Tarik, Tarif, Bilal, Zayd) who set the pace for what later became the first great Moorish dynasty in Spain—the Umayyad dynasty. In the second phase of this dynasty, beginning in 757 A.D., Moorish culture reached its zenith. In 1042 A.D. another great movement arose—the Almoravid. This was the first true and total African dynasty and prepared the way for what was the second African but the last of the Mohammedan dynasties in Europe—the Almohade.

Even as the Greeks had profited from Egyptian science during the invasion of Alexander in 320 B.C. the Arabs who invaded Egypt nearly a thousand years later (640 A.D.) were to build upon what they inherited from the earlier Africans. In "Cairo: Science Academy of the Middle Ages," Professors Beatrice Lumpkin and Siham Zitler outline the work done by mathematicians in Africa during the Muslim empire. Most of this work was done at the Dar-el-Hikma, the House of Wisdom, founded in Cairo in 1005 A.D. These scientists, through the use of Arabic as the common language of learning, were able to communicate with their colleagues over vast stretches of territory under Muslim influence, from Spain and Italy on the West across Africa and Asia, to China on the East. They promoted the rapid progress of technology in this period. Even before the House of Wisdom was established we have evidence of complex machines developed outside of Europe—self-operating valves, timing mechanisms and delays, worm and pinion gears, operated hydraulically, even crankshafts. The first steam engine had already appeared in Africa, built by Heron in the Egyptian city of Alexandria. Also, the water-clock and the thermometer. Europe lagged behind in the technological race and later profited from these innovations, particularly the new mathematics the Moors brought to Europe in their 8th-century invasion of the Iberian peninsula.

Professor Scobie presents us with a broad and comprehensive outline of the role of blacks in the Spanish, Italian, Portuguese, Dutch, French, and British worlds, demonstrating their pervasive presence and impact for centuries, their infiltration even into Europe's religious hierarchies and royal families. Brilliant figures like Alexander Dumas père, Alessandro dei Medici, Jacobus Capitein, Don Alfonso Carlos de Bourbonne, Chicava of Guinea, Marie Marline, flash across the European landscape, startling their times with a personal lightning that triumphed over the prejudices engulfing so many of their despised race.

In an even more illuminating essay, Scobie deals with the black woman in early Europe. She occupies extreme positions in the European imagination. She is on the one hand the sex goddess and courtesan. The kings and the noblemen of France and Portugal, a cardinal in Italy, later to become a pope, Baudelaire and Shakespeare, greatest of poets rush to her bed. She is so irresistible that, in spite of all the racial prejudices of the day, her blood ultimately runs through the royal and noble families of Europe—Queen Charlotte Sophie, the Duke of Florence, the Medici, the Gonzagas, the Duchess of



Alafoes, St. Hilaire, son of Louis XV—the list is great. But the contradiction is greater. For she is virtuous—the Greek goddess of chastity, Artemis, is black; she is wise—the goddess of wisdom is Minerva, an African princess; she is a saint, as are the black madonnas of Loretta in Italy, Nuria in Spain, Czestochowa in Poland.

Far less is known of the African presence in northern Europe. Don Luke introduces us to these Africans in both historic and late prehistoric times. He places particular emphasis on the Twa (a pygmy type) who occupied Europe for tens of thousands of years. Some historians of the British Isles point out that the original inhabitants of these isles were “not only non-Celtic, but also non-Teutonic and philologically allied with people who spoke a non-Aryan language.” A study of the Celts by Squire goes even further, describing these people as short, dark-skinned, dark-eyed and dark-haired, and boldly stating that their language belonged to a class called Hamitic and that they came originally from Africa.

Pliny, who first saw the Britons in the second century A.D., described their complexions as “Ethiopian.” Claudian, describing the victory of the Roman general, Theodosius, over the English describes them as “the nimble Black-amoores.” Of course, as Luke points out, this significant black presence is not highlighted to suggest all Britons in this period were black. Successive waves of migration produced a fairly heterogeneous population but this type continued to exist in large enough concentrations to be noted. Luke also presents cultural evidence of the African presence—the non-Aryan origins of some of the Celtic gods, the “African” type of ground burial, the worship of the African goddess Isis among the Germanic tribes. This early worship of Isis in Europe may be linked to the thrusts by Senusert I and Thutmosis III into parts of Europe. Another little known migration of blacks into northern Europe is the Roman occupation of England under the emperor born in Roman Africa, Septimus Severus. Severus brought into England from Rome and from his home in North Africa, large contingents of African soldiers around 200 A.D.

The most fascinating chapter of the research deals with the pygmy African, the Twa. There are legends in northern Europe of dark dwarves, with clicks in their speech pattern, as well as black giants, a larger, taller type from Africa. We learn of the African king, Gormund, who ruled over Ireland during the Anglo-Saxon period in England. This is about a century before Moors invaded Spain. In Scandinavia blacks also play an important role in early history. Thorhall, the hunter, a Viking who was the mentor and closest companion of Eric the Red, was described as “black and like a giant.” There were other black Norsemen like Thorstein the Black. The basis for the mythological black dwarves and elves found in Scandinavia was the Twa, whom Eric the Red found occupying Greenland when he arrived with his invading Norsemen. Luke demonstrates the relationship between the myths and the facts, particularly in the Scandinavian context. Legrand Clegg continues the

story of the Twa and takes us to “the top of the world,” the northernmost latitudes of this planet, i.e., Northern Europe, Greenland, the Arctic Circle and the northeast coast of North America. Pale-skinned Europeans make contact with these pygmy blacks (called Skraelings) between the 10th and 16th-century A.D. Clegg raises a serious question: “Why have scientists failed to ask where these mysterious blacks came from? . . . If Viking diffusionists were truly seeking evidence of pre-Columbian migrations to the New World (rather than simply white discoveries of America before Columbus) they would certainly have pursued the Skraeling lead.”

Runoko Rashidi, in a book review of David MacRitchie's 1884 publication *Ancient and Modern Britons* presents us with a lucid overview of perhaps the most comprehensive survey of the numerous black presences in the region encompassing England, Wales, Scotland, Ireland and Denmark. MacRitchie supports his case with bold and compelling arguments, a case which cannot be ignored in our documentation of Britain's ethnic origins and evolution.

An obscure part of Europe for English-speaking readers, yet larger than all its Western nation-states, is Russia. The black has been there too and left his mark. Clarence Holte introduces us to black settlers in pre-revolutionary Russia, from the ancient Colchians to communities of Africans living in the Abkhazian Republic of the Caucasus. Fascinating, even in capsule form, are his biographical vignettes of Abraham Petrovitch Hannibal, the maternal grandfather of Pushkin, and Pushkin himself, who, according to Russian critics, left as profound an impact upon Russian literature as Dante on Italian and Goethe on German. Holte also shows what a dramatic effect on Russian theatre was wrought by the black American tragedian, Ira Aldridge.

We close with two special essays. One of them—Race and Evolution in Prehistory—has been cut into two parts. The middle section provides readers with a theory of how the Caucasoid evolved from the Africoid in ice-age Europe, a theory that is fast gaining ground but is still the subject of fierce debates. Not so the first section published at the end of the book, since it is recognized now by everyone that Africa is the only continent where there is evidence, in unbroken chronological sequence, of all the stages in the development of man. The third section, which deals with biomolecular markers of race, is a very complex discussion but is highly recommended for those who want to go deeper into this subject and to find out how the new methods are being misused “to needlessly complicate the already convoluted discussions of race.”

Rosalind Johnson's essay highlights details of Leo Africanus' *Geographical Historie of Africa* that strongly suggests it is a source of Shakespeare's vision of the African and of Othello. She points to many parallels to prove her case but, far more important than the way Shakespeare saw the African and improved upon the conception of his Elizabethan contemporaries, is the work of Leo Africanus itself. This is the first serious attempt to challenge Europe's notions



of Africa as the dark continent. This book turns that notion completely on its head. We see Africa, in fact, when it stood as a star over the dark continent of Europe.

*Ivan Van Sertima*

## THE EVOLUTION OF THE CAUCASOID

Charles S. Finch

Having established that humanity first appeared on earth in the evolutionary scheme as African and black, we have to, in some way, grapple with the difficult, multi-tentacled problem of the development of races, that is of the major human sub-species, of which there are three: (1) the Africoid,<sup>30</sup> (2) the Caucasoid, and (3) the Mongoloid. If we focus on the development of the Caucasoid, which presents a compelling model of racial evolution, we find that, while there was a closely interwoven complex of ecological factors which figured in this process, the most important phenomenon was the change of skin color from black to white. It is fair to say that the change in skin color more than any other single feature put its stamp on the individual races. To examine the evolution of the Caucasoid, we must establish several premises: 1) the evolution of the Caucasoid occurred in an ice age environment near the southern limit of the great line of European glaciers in an area of southwestern Russia (Eurasia) around the 51st parallel; 2) white skin was more favorably adapted to the ecological conditions of this region during the critical period; 3) this proto-Caucasoid population experienced a more or less prolonged period of isolation that enabled it to develop into a distinct sub-species or race.

From 1.75 million to 12,000 B.P., the earth experienced a prolonged period of cooling known as the ice age. This ice age was divided into four "glacials" each separated by four warm "interglacials." During the glacial, the ambient temperatures of the earth dropped and great sheets of ice, i.e., glaciers, formed and covered vast land masses of North America, northern Europe, and Siberia. Much smaller glaciers formed in the mountainous regions of southern Europe, tropical Africa, and southern Asia. The most recent glacial was (in Europe) the Wurm glacial which occurred between 75,000 and 12,000 B.P. During the Wurm glacial, vast sheets of ice, more than a mile thick, extended down from the Arctic to a line roughly defined by the 51st parallel. This glacier line extended through southern England, northern Germany, Poland, and southern Russia. There were two "interstadial" periods during Wurm during which the glacier line retreated northward to some extent only to return southward during the "stadial" periods. For our purposes we need only be concerned with the Wurm I Interstadial, 50-40,000 B.P., and the Wurm II Stadial, 40-20,000 B.P. We propose that Caucasoid evolution was decisively affected by the ice age ecology of the mid-Wurm period, 50-20,000 B.P.

*H. sapiens sapiens* first emerged in Africa more than 150,000 or more years ago, resembling the Twa (pygmy) and San (bushmen) populations of central



and southern Africa, but it is not known at what period he began to migrate out. The first appearance of *H. sapiens sapiens* thus co-incided with the late Riss glacial in Europe which ended about 120,000 B.P. He could have migrated into Europe over the Gibraltar land-bridge which existed at the time but until 120,000 B.P., he couldn't have penetrated very deeply into Europe because of the glacier barrier. The Riss-Wurm interglacial between 120,000 and 75,000 B.P. was a period of much warmer temperatures in which the European glaciers retreated to the far north. Most of present-day Europe would have been habitable then. However, there has not come to light any fossil evidence documenting the presence of *H. sapiens sapiens* in Europe at this time or earlier. At around 75,000 B.P., the Wurm glacial set in which re-introduced the ice age into Europe. For the next 25-30,000 years, Europe was inhabited below the 51st parallel, so the evidence shows, exclusively by Neanderthaloids. Who the Neanderthaloids were and precisely where they came from is one of prehistory's continuing enigmas. Some have classified Neanderthal Man as a separate species who evolved out *H. erectus* and named him *Homo neanderthalensis*. Others, and this seems to be a growing consensus, have classified him as a branch of *H. sapiens* naming him *Homo sapiens neanderthalensis*.<sup>31</sup> He has been found in Africa, Asia, as well as Europe and the datings for his appearance vary from 250,000 B.P. to 110,000 B.P. depending on how certain fossils are categorized. If he is *H. sapiens*, the picture of human evolution, particularly as regards the Caucasoid, becomes rather more obscure. Indeed there are those who have ventured to say that modern Caucasoid populations are modifications of the Neanderthaloids.<sup>32</sup> In any case, the Neanderthals died out entirely about 30,000 B.P. and the question of the Neanderthal role in *sapiens* evolution is still an open one.

Neither the fossil nor the archeological evidence reveals a presence of *H. sapiens sapiens* in Europe before 50,000 B.P., the beginning of the Wurm I Interstadial. It appears that *H. sapiens sapiens* began to occupy Europe in significant numbers sometime after the beginning of the interstadial period at 50,000 B.P. when there was a temporary retreat of the glacier line. They would have found Neanderthal Man already there and like him, would have wandered over that part of Europe and Eurasia below the 51st parallel. A small group of *H. sapiens sapiens* would have settled in the southwestern part of Eurasia, that is Russia, and would have remained there even after renewal of the more frigid ice-age ecology at the onset of the Wurm Stadial II, about 40,000 B.P. The climate would have been colder, more overcast, and with drastically reduced sunlight.

What did all this have to do with the emergence of the Caucasoid? In order to arrive at a plausible explanation we must look at the phenomenon of Vitamin D metabolism. One of the most vital functions of the skin is the production of Vitamin D from a biochemical substance called 7-dehydrocholesterol by interaction with the ultraviolet light of the sun. This is a

critical process because Vitamin D is absolutely necessary for the proper mineralization of the bones. If it is deficient, rickets in children and osteomalachia in adults will result. Even today, but most particularly in the past, virtually all of the significant Vitamin D in the body was produced in the skin by sunlight. Today, exogenous Vitamin D in the diet has almost eliminated rickets in the developed world,<sup>33</sup> but the skin, even there, is still the most important producer of Vitamin D. In the tropics, rickets is rare because of constant, abundant, and direct sunlight. We have noted above the function of skin melanin in screening out ultraviolet light in the tropics, which, while essential in protecting man living in the tropics from the deadly effects of skin cancer, also means that most of the ultraviolet light that would go into producing Vitamin D is screened out. Because there is so much sunlight however, enough ultraviolet light penetrates the melanin barrier to produce sufficient Vitamin D for the needs of the bones.

The situation radically changes however in a frigid, northern clime with many sunless days, shorter hours of daylight through much of the year, and a more tangential angle of sunlight. In this situation, the melanin cover, that is black skin, becomes a liability because it is screening out sunlight, whose availability is already drastically reduced, that could be producing Vitamin D.<sup>34</sup> Since sun exposure is so severely limited at such latitudes, melanin's function in screening out ultraviolet rays to protect against skin cancer becomes superfluous. Simply put, black skin in an ice-age type of northern environment would become a liability rather than an asset, from an evolutionary perspective.<sup>35</sup> These assertions are powerfully supported by the fact that Blacks in northern latitudes are 2-3 times more susceptible to rickets than are Whites. White skin, without the melanin barrier, can more efficiently utilize the limited sunlight than can black skin, thus being able to more efficiently produce Vitamin D. Moreover, it has been demonstrated that white skin is much more cold-resistant than heavily melanized skin.<sup>36</sup> This was first observed epidemiologically vis-a-vis the experiences of African and Afro-American soldiers in the two world wars and the Korean war who were five times more likely to develop cold injury, that is frostbite, than Caucasian soldiers. Laboratory tests have confirmed that melanized skin is more susceptible to cold injury than unmelanized skin.<sup>37</sup>

We assume that it was under conditions of intense selection pressure, such as would have been found in the ice-age environment of southwestern Eurasia, that the black skin of the *H. sapiens sapiens*, who had migrated there sometime after the beginning of the Wurm I Interstadial, would have changed to white skin. These Africoid *H. sapiens* would have become isolated in this environment and in this threatening ice-age ecology two adaptive choices would have presented themselves: 1) exploitation of dietary sources rich in Vitamin D which, however, are not available in the inner recesses of Eurasia or 2) loss of the melanin cover, i.e., of black skin. For this surviving marginal



population, this last alternative is what we surmise occurred. The selective advantage of a white skin in the glacial environment around the 51st parallel—particularly since protective clothing would have further limited access to sunlight—was irresistible and the early Africoids who remained there, gradually shed their melanin cover in response to these climatic signals.

What, then, was the "engine" of this Vitamin D-induced change in skin color. Evolutionary changes of this magnitude occurring within a relatively condensed period of time, that is 10-30,000 years, are usually mediated through genetic mutations. The one genetic mutation that would account for the depigmentation necessary to change from black skin to white skin is albinism. Genetic mutations are relatively rare and when they do occur they are usually deleterious to the organism. This is emphatically the case with albinism in Africa. It is a well-documented disorder in Africa in which the body is unable to produce melanin, leaving the skin and hair a stark white to whitish-yellow color. The irises of the eyes in this condition are gray-blue. The outlook for albinos in Africa is grim; by their third decade they are almost invariably afflicted with grotesque, devastating skin cancers that rapidly bring an uncomfortable and distressing life to a close.<sup>38</sup> In Africa, albinism is a highly morbid, low-survival condition.

The situation is altogether different in a northern environment because the whitened albino skin becomes a decided asset for the reasons already set forth. In modern times, albinos live out normal life spans in European countries and are for the most part indistinguishable from the rest of the population. Thus we see that a mutation, deleterious in one environment, becomes advantageous in another, as shown by comparing the fates of the African and the European albino. Mutations, particularly when they are adaptive, are usually reductionist, that is they reduce and/or remove an original characteristic. So it is with albinism.

There are additional subtleties. Three distinct classes of albinos exist of which we only need to consider two: the first, termed tyrosinase-positive (tyr +) retains the tyrosinase enzyme; the second, termed tyrosinase-negative (tyr -) lacks the tyrosinase enzyme. The tyr + and tyr - types are both determined by autosomally recessive genes which are carried on two separate gene loci. Practically, this means that to produce an albino child, *both* parents must carry the *same* class of albino gene, though they themselves do *not* have to be albinos. If one parent carries the tyr + gene and the other tyr - gene they will not produce albino children. Because the albino genes of either class are recessive, a high prevalence of albinism will only be found in populations with long-standing in-breeding.<sup>39</sup>

In the tyr + type of albinism, the body retains a residual ability to produce melanin. Though these infants start out life with snow-white hair and skin, gradually their hair darkens to a blond or even a light brown and the skin demonstrates some ability to tan when exposed to sunlight. Moreover, the eye

color in these persons will range from blue to hazel. In the tyr - type, the affected individual has absolutely no ability to produce melanin; his hair remains a stark white and his skin never tans. This type has many more morbid features associated with it than the tyr + type. In Africa, the tyr + type is 2-3 times more frequent than the tyr - type and Africans have higher frequency of tyr + type (and of albinism in general) than do Europeans.<sup>40</sup> Within the tyr + class, there is a condition known as "albinoidism," representing an incomplete albinism, in which there is quite a bit of coloration in the skin, eyes, and hair. African "albinoids" have color ranges of the skin, hair, and eyes that frequently are the same as Europeans.<sup>41</sup> European albinoids are almost impossible to differentiate from the normal population in their range of skin, eye, and hair coloration. Human pigmentation is controlled by four genes and thus albinism, in expression and inheritance, is multifactorial.

It is here proposed that the *H. sapiens sapiens* population that survived during the last glaciation in southwestern Eurasia was largely a group of albinoids who were better adapted to the ecology than their darker *H. sapiens sapiens* relatives, who, to the extent that they remained, died out. This "goodness of fit," environmentally speaking, was based on more efficient Vitamin D production and utilization in the whitened skin *and* better cold resistance. For all practical purposes, this group must have been genetically isolated from other human groups for prolonged periods. This would have promoted an inbreeding which would have allowed the recessive albinoid genes to express and perpetuate themselves. The color variations found in the hair, skin, and eyes of "typical" Caucasoids are manifestations of the "incomplete penetrance" and variation of expression of the genes that control this albino condition. It has been suggested that the facial morphology of this group also evolved in response to the climatic signals in this frigid environment since the smaller nasal index (narrower nose) of the Caucasoid is apparently more effective in warming cold inspired air.<sup>42</sup> We can sum up our analysis as follows: the Caucasoid type of humanity resulted from the appearance of albinoids out of an original Africoid stock in the ice-age environment of southwestern Eurasia because the whitened skin of the albinoids was better adapted to Vitamin D production. The development of this new human stock was made possible by prolonged isolation from other human groups, leading to an inbreeding within the albinoid group which continually heightened the albinoid characteristics.

The Vitamin D theory was first outlined more than 50 years ago by Murray<sup>43</sup> and it has slowly gained adherents as a plausible explanation of why white skin evolved from black skin. That albinism, or a form of it, was the mechanism is a more recent idea but it too is slowly gaining adherents.<sup>44</sup> It is not too much to say that no other satisfactory explanation of how and why white-skinned human beings evolved has been put forward. So if we assume that the best current theory of the evolution of white skin is the Vitamin D-



albinism theory we are driven to conclude that this must have happened in an extreme environment such as existed near the glacier line of Eurasia around the 51st parallel. The archeological evidence is very suggestive in this regard. Three Aurignacian sites, so named after a cultural style definitively linked to the Africoid Grimaldis, have been found in southwestern Russia almost in a horizontal line between the 51st and 52nd parallel.<sup>45</sup> The beginning of the Aurignacian is customarily given as 40,000 B.P. which is in the middle of the Wurmian glacial at the end of the Wurm I Interstade. These sites would have been very close to and most likely right at, the glacier line and thus in a frigid environment of restricted sunlight.

Professor Diop has proposed that the Caucasoid evolved from the Grimaldian Africoids, i.e., "Aurignacians," in or near the mountainous borderlands between France and Spain.<sup>46</sup> These mountainous areas, the Pyrenees, were certainly glaciated and it would have been very frosty in the contiguous regions. It is of paramount interest that in the caves of Monaco, where the Grimaldi Africoids were first discovered, their skeletal remains have been found in the deepest, hence the oldest, deposits, dating at about 39,000 B.P., whereas the Cro-Magnons, presumably the first Caucasoids, are found in the more superficial, hence more recent, deposits, dating at about 22,000 B.P.<sup>47</sup> Here too, the nearby mountains were glaciated and the climate would have been colder than presently. Professor Diop's thesis is very convincing and well-documented and perhaps only time will tell whether southern France or southwestern Russia will be finally designated as the original cradle of the Caucasoid.

*Notes for this essay appear on pages 310-311.*

## THE FIRST INVADERS

### Legrand Clegg II

*Summary: Clegg argues that the earliest homo sapiens to occupy Europe were a prehistoric people whom modern scientists first labelled Grimaldis. In support of this contention he cites skeletal and sculptural remains of these early blacks that have been discovered in Europe over the past century, and presents modern theories as to their African origin. He also documents that the Grimaldis rescued Europe from its first "Dark Age": and he condemns modern science for ignoring these prehistoric people who, following Neanderthal and preceding Cro-Magnon, "were the single most significant human force in Europe during the Paleolithic Age."*

Following the Last Interglacial period, Europe entered the Götweig Interstadial era which lasted from about 40,000 to about 29,000 B.C.<sup>1</sup> This was a period of mild climate in Europe and a time of very important cultural and racial change. The Mousterian flake culture was succeeded by a blade culture that endured, "in many forms and under many names, to the end of the Pleistocene, around 8,000 B.C."<sup>2</sup> Neanderthals, on the other hand, were replaced by three Upper Paleolithic Europeans whom scientists classify as *homo sapiens*—the two most prominent of whom were Africoid Grimaldis and Caucasoid Cro-Magnons.

The Grimaldis—once the center of great controversy, but now largely ignored by scientists—are the subject of this paper. We assert at the outset that these were black people who probably invaded Europe as early as 40,000 B.C. and thereby became the first *human beings* to occupy this continent. They introduced human culture to the northern latitudes of the Old World and bequeathed to their "white" descendants, the Cro-Magnon, the most advanced "civilization" of the Paleolithic Age.

As the name suggests, this race was established by anthropologist Rene Verneau upon evidence obtained from one of the Grimaldi caves, found in the "Grotte des Enfants" at Mentone. In an attempt to avoid confusion, we shall use the term Grimaldi, which traditionally refers only to skeletons found in the caves bearing that name, to designate all of the black people of prehistoric Europe and their early culture.

### Grimaldi Skeletons

The excavation that led to the original Grimaldi remains was conducted by M. de Villeneuve, who discovered human skeletons on three levels of the caves.



Cro-Magnon skeletons were found on the upper two levels and Grimaldi skeletons lay at the lower level.

Although Professor Verneau was the first to fully examine and label the Grimaldi skeletons following their discovery on June 3, 1901, anthropologists Marcellin Boule and Henri Vallois are probably the world's foremost authorities on this prehistoric race. In their book, *Fossil Men*, Boule and Vallois describe the cave deposit of the "Grotte des Enfants" where the Grimaldi skeletons were embedded.

This cave deposit consists of a whole series of layers, superimposed to a depth of 30 feet, and chiefly composed of materials brought thither by human beings, and of cinders mixed with rock fragments accruing from the disintegration of the rocky walls; the floors of occupation distinguished by the excavators are merely zones showing more charring than the neighbouring zones. The whole of these cave deposits are Pleistocene, for bone-remains of the Reindeer are found even in the uppermost layers. This first conclusion, determined by a study of the fauna, is one of the most important from the point of view of a solution of the much discussed problem of the age of the human skeletons found in all of the Grimaldi caves.<sup>3</sup>

The skeletons found in these caves appears to have been objects of burial. The first is that of an elderly woman and the second that of a young man of fifteen to seventeen years of age. In the manner of Peruvian mummies, the two skeletons, which lay side by side, are drawn up with their limbs bent. The youth's skull was protected by what appears to be a cist, formed of undressed blocks of stone. In the company of the two skeletons were also found the remains of a headdress and bracelets of shell work made from dogwhelk (*Nassa*) shells.

The characteristics of the Grimaldi skeletons have been summarized as follows by Boule and Vallois:

When we compare the dimensions of the bones of their limbs, we see that the leg was very long in proportion to the thigh, the forearms very long in proportion to the whole arm; and that the lower limb was exceedingly long relative to the upper limb. Now these proportions reproduce, but in greatly exaggerated degree, the characters presented by the modern Negro. Here we have one of the chief reasons for regarding those fossils as Negroid, if not actually Negro.

The Negroid affinities are likewise indicated by the characters of the skull. These are large; the crania are very elongated, hyperdolichocephalic . . . and, seen from above, they present a regular elliptically shaped contour, with flattened parietal bosses. The skulls are also very high, so that their capacity is at least equal to that of the average Parisian of our day: 1,580 cubic centimeters in the case of the young man, 1,375 cubic centimeters in the case of the old woman. The mastoid apophyses are small. The face is broad but not high, while the skull is excessively elongated from the front backwards; so that the head might be called unbalanced or dysharmonic.

The forehead is well developed and straight; the orbital ridges project only slightly. The orbits are large, deep and sub-rectangular; their lower border is everted toward the front.

The nose, depressed at the root, is very broad (platyrrhinian). The floor of the nasal fossae is joined to the anterior surface of the maxillary by a groove on each side of the nasal spine, as in Negroes, instead of being bordered by a sharp edge, as in the white races. The canine fossae are deep.

The upper maxillary projects forward in a very marked fashion. This prognathism especially affects the subnasal or alveolar region. The palatal arch, though only slightly developed in breadth, is very deep.

The jaw is strong, its body very thick; the ascending branches are broad and low. The chin is not greatly developed; a strongly marked alveolar prognathism, correlated with the upper prognathism, gives it a pronouncedly receding appearance.

The majority of these characters of the skull and face are, if not Negritic, at least Negroid.<sup>4</sup>

The foregoing skeletal type was not an aberration in prehistoric Europe. Other such Africoid remains of similar age have been exhumed from sites in Brittany, Switzerland, Liguria, Lombardy, Illyria and Bulgaria.<sup>5</sup> Of particular significance in this regard was an Aurignacian grave discovered in 1879.<sup>6</sup> W.J. Sallas, a distinguished anthropologist, has described the contents of the grave thus:

It was filled with human skeletons, mostly in the contracted position, and of all ages from children to old men. There are the remains of twenty individuals, ten of them in excellent state of preservation, and most of them are set up in the museum of Brünn. Although more than a quarter of a century has elapsed since the discovery they have not yet been fully described: from the preliminary account and illustrations given by Dr. [K.] Absolon it would appear that they are related to some Negroid race, and they recall in some respects the Koranas of South Africa . . .<sup>7</sup>

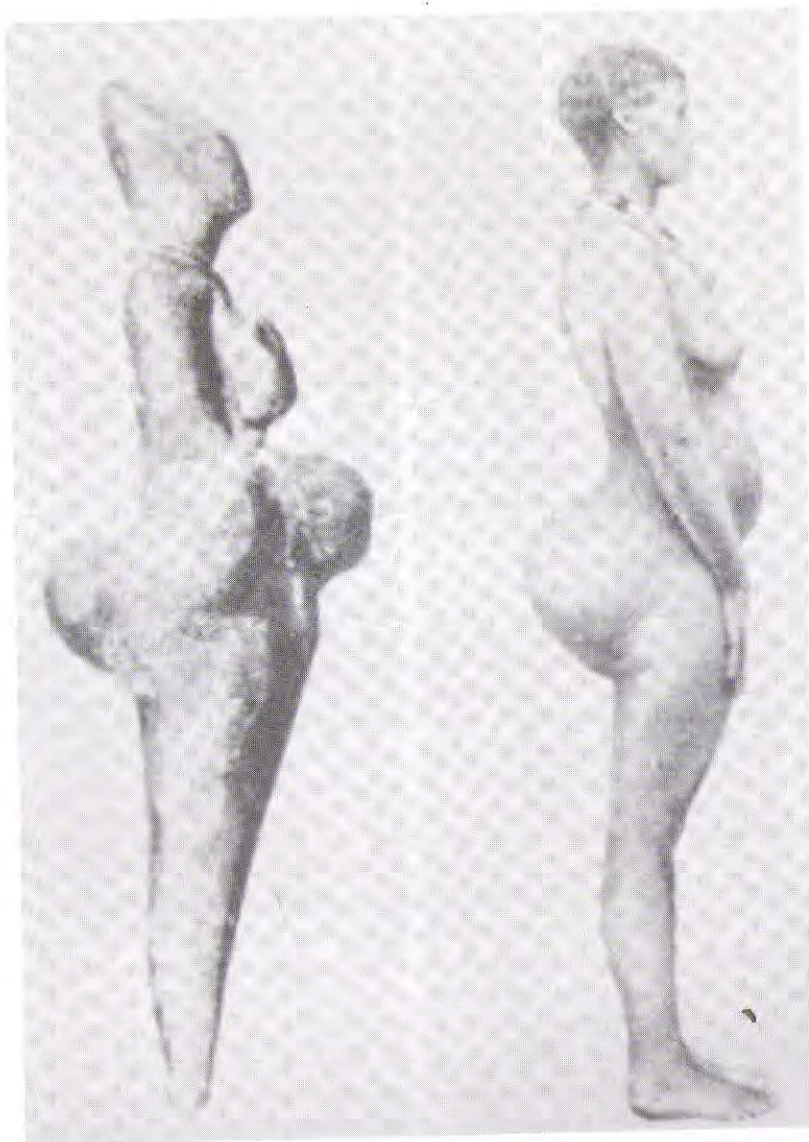
### Sculptural Remains

Turning from the skeletal remains, let us now examine the artwork of the prehistoric Grimaldis. Not only does it appear that these early people created some of the finest art in the ancient world, but Grahame Clark refers to Grimaldi artifacts as "the first signs of art on the earth . . ."<sup>8</sup> It is highly probable that these artists created virtually every known form of prehistoric art including decorative costume pieces (such as bracelets, necklaces, buttons, rings and headbands), decorated tools, amulets and others nonutilitarian ritual objects.<sup>9</sup> But they seem "to have taken a special pleasure in carving figurines, which almost invariably represent woman in the nude."<sup>10</sup> These extraordinary statuettes are among the oldest sculptural forms created by man,<sup>11</sup> and have been discovered in



Italy, France, Central Europe, Russia and as far away as the center of Southern Siberia—a distance of about 5,000 miles.

Among the more widely known sculptures of this type are the “Mentone” statuettes. Discovered in the Barma Grande cave of Europe, these figurines were



Left, The Hottentot Venus, a steatopygic Aurignacian statuette; Right, the Hottentot Venus mold (cf. Boule and Vallois, *Fossil Men*).

carved from steatite or soap-stone. Most are representations of females “all remarkable for the great development of the breasts, hips and the genital parts.”<sup>13</sup>

In 1909, another prehistoric statuette (the “Venus of Willendorf”)—this one from Aurignacian settlements in the Willendorf loess in present-day Lower Austria—was brought to light. Carved from limestone, the figurine was 4 1/3 inches in height and retained some traces of red painting. “It represents a nude woman of massive proportions,” write Boule and Vallois, “with enormous breasts, protruding belly, and full hips . . . The head is covered by a mop of hair, represented by concentric lines, and re-divided by markings at right angles to these primary lines. This coiffure almost completely conceals the face, no part of which is even indicated. The arms, which are extremely slender and are ornamented by bracelets, are folded over the chest. The thighs and legs are thick, short, and fat, and the genital region is distinctly portrayed. The general appearance is very realistic, the workmanship most skillful.”<sup>14</sup>

In 1911, a very interesting bas-relief was discovered in a deposit at Laussel in the Dordogne. It represented two persons lying down and facing each other. It is speculated that this was a representation of birth or perhaps of mating.<sup>15</sup> In 1912 three other bas-reliefs were unearthed from this same site. Two represented nude women and bore the same “enormous, elongated, and pendulous breasts,” the prominent abdomen, stout hips, full thighs and short, slender legs that are characteristic of the figurines.<sup>16</sup>

The third bas-relief is a curious, 15 3/4 inch high, three-quarter length figure of a man. “Unfortunately this work of art is . . . incomplete. The head is lacking, as well as the greater portions of the arms and the feet. The proportions are graceful. The trunk and loins are bent, the legs are placed as though the individual had been in the act of drawing a bow. Two parallel lines mark a belt around the body.”<sup>17</sup>

The most famous of the prehistoric European statuettes was that discovered by Dr. & Mme. Rene’ de Saint-Perier in the Grotte des Rideaux at Lespugue in the Haute-Garonne in 1922. A well preserved figurine of great beauty, it is referred to as the “queen amongst the Aurignacian ‘Venuses.’”<sup>18</sup> It presents the general characteristics of the works of art previously described, but it is distinguished from the others by the presence of what appears to be a waistcloth covering the back of the thighs below the buttocks.<sup>19</sup>

Since 1922, a number of other figurines bearing features similar to those described above have been discovered in such places as France,<sup>20</sup> Italy,<sup>21</sup> Germany,<sup>22</sup> Russia,<sup>23</sup> and Siberia.<sup>24</sup>

Of what significance, now, are these statuettes? There is little question that, when viewed alone, the prehistoric Grimaldi skeletons—no matter how widespread throughout Europe and no matter how “Negroid” their characteristics—are “inconclusive” to a white dominated, scientific community that is hostile to



the suggestion that black people ever *influenced*, let alone *occupied*, Europe. But the sculptures are another matter. They are not within the exclusive domain of modern scientists; therefore, the untrained layman, who would be completely confused by skeletons and skulls, can often fully understand artistic renderings. For in artwork it is much more difficult for the specialist, through his subjective interpretations, to hide the truth from the naked, unbiased eye.

In the case of Grimaldi artwork, the truth stares across four hundred centuries and reveals the African features of the people so skillfully depicted. Turning again to Boule and Vallois, we get an objective interpretation of the figurines:

In almost every case the head is scarcely blocked in; the hair is often represented, sometimes by simple parallel lines, as at Lespugue, generally by criss-crossing strokes forming a chequered pattern, as at Willendorf, in the Dordogne, on the Côte d'Azur, and in the Pyrenees. We may interpret this feature, also found in primitive Egyptian art, as a type of hairdressing, an arrangement in narrow plaits, or in short tresses or small tufts, such as are found in modern Negro or Negroid races, particularly of the Bushman and Hottentot tribes whose hair is grouped in little bunches.

The features of the face are always obliterated or roughly represented . . . On the other hand, however, the Grimaldi head had a really Negroid appearance.<sup>25</sup>

A number of other authorities have also observed a similarity between Grimaldi figurines (and skeletons) and the morphology of modern Bushman and Hottentot women of Africa. As early as 1895, French anthropologist E. Piette noted that "if we seek for the nearest representatives of the people represented by the steatopygous statuettes, we will find them among the Bushmen."<sup>26</sup>

"Certainly the artists who carved the figurines," adds Sollas, "have shown in the clearest manner that they were intimately acquainted with women who presented a close anatomical resemblance to the existing Bushwomen, and the presumption is that these were women of their own race."<sup>27</sup>

Anthropologist Earnest Hooton was also struck by the close affinity that the prehistoric Grimaldis appear to have with modern Bushwomen. These women, he says, "have a localized deposit of fat on the buttocks and the upper outside areas of the thighs which form an enormous bustle, or cushion . . . This feature is known as steatopygia—fat buttocks . . . The evidence of human statuettes found in the caves of Western Europe during the later phases of the glacial period, clearly shows that these localized deposits of fat were characteristic of the females of some of the Upper Paleolithic races."<sup>28</sup>

In the same vein, Arthur Evans notes that "this steatopygous family [of Africoid Bushmen] which in other parts of the Mediterranean basin ranges from prehistoric Egypt and Malta to the north of the mainland of Greece, calls up suggestive reminiscences of the similar images of Aurignacian Man [the Grimaldis]."<sup>29</sup>

Historian J.A. Rogers likens the ancient Grimaldi women to the Hottentot, a South African people who are very closely related to the Bushmen. "The Grimaldi women," he writes, "like the Hottentots of South Africa had huge humps of fat on their buttocks . . . Their breasts were also very large and the nymphs, or inner lips of the genitals, so elongated that they seem hardly human. This trait is most apparent in the Venus of Willendorf, a Grimaldi woman, and the most ancient sculpture of the human form yet discovered."<sup>30</sup>

French anthropologist Eugene Pittard draws a similar parallel to that of Rogers: "The Hottentots have what the scientists call 'pepper-corn' hair; the Willendorf Venus has both steatopygia and pepper-corn hair, which are two characteristics peculiar to the Hottentot. The Aurignacian sculptors could not have invented a type provided with these two characteristics . . ."<sup>31</sup>

Boule and Vallois cite other similarities between the Grimaldis and modern Bushmen. Among these are skulls and skeletons, stone implements and cave art. "It does not seem, in the present state of our knowledge," they state, "that the Bushmen were descended from our Aurignacians [Grimaldis], but perhaps the latter were descended from the ancestors of the Bushmen, who must be the survivors of a very ancient race. The relationship of these two groups cannot be denied, however far apart they may be in time and space."<sup>32</sup>

Interestingly, Cheikh Anta Diop, the world's foremost authority on black people, believes that similarities often cited between the Grimaldis and Bushmen are "tendentious and stem more from an interpretation of Aurignacian art than from actual archeological measurements."<sup>33</sup> He insists that the morphological features, "steatopygia included," which many scientists have made a monopoly of the Bushmen and Hottentot, "are found to be generally true of all Negroes."<sup>34</sup> In Diop's opinion it is unnecessary to pin the ancient Grimaldis down to a particular black type. The Bushmen people, in his view, are similar in morphology to all other black people; and the ancient Grimaldis, while comparable to the Bushman, are by virtue of that similarity equally akin to all other blacks.<sup>35</sup>

## Origins

Where did the Grimaldis come from? As we have seen, both Grimaldi skeletons and sculptures suggest that these were an African people. Anthropologist Alfred Haddon holds that the Grimaldis were part of several waves of black people who migrated into Europe from North Africa and replaced the old Neanderthal group as early as 40,000 years ago during the Aurignacian Age. "We know," he states, "that the Aurignacians were superior in every way to the old Neanderthal group of men whom they conquered and probably exterminated."<sup>36</sup>

Rogers shares this point of view, holding that the Grimaldis were an African people whose "uninterrupted belt" of culture extended from South Africa to Central Europe.<sup>37</sup> Diop, in Chapter XIII ("Early History of Humanity: Evolution



of the Black World') of his book, *The African Origin of Civilization: Myth or Reality?*, provides a comprehensive analysis of the areas over which Africoids were scattered in the ancient world and states that the Aurignacian Grimaldis "came from Africa and were 'Negroids.'"

Boule and Vallois concur. "The Grimaldi Negroids," they state, "are certainly African—a fact which is not in formal contradiction with the opinion of Verneau who considered them as indigenous, for indigeness must necessarily have a beginning somewhere."<sup>39</sup> Boule and Vallois also believe that there was a prehistoric cultural connection between the blacks of Africa and those of Europe: "The two centres are united by a long, connected series of works of art, from France to the Cape by way of Spain, North Africa, the Sudan, the Chad and the Transvaal. This almost uninterrupted series leads us to regard the African Continent as a centre of important migrations, which at certain times may have played a great part in the stocking of Southern Europe."<sup>40</sup>

How did these early Africans reach the European continent? "For the quaternary period," writes Du Bois, "Sicily formed part of the Italian mainland, the Strait of Gibraltar was non-existent, and one passed from Africa to Europe on dry land. Thus it was that a race of more or less Ethiopic type filtered in amongst the people inhabiting our latitudes, to withdraw later toward their primitive habitat."<sup>41</sup>

### The Cro-Magnon Connection

Many modern scientists flatly dismiss all evidence and theories concerning Grimaldis and other black people of prehistoric Europe. They point to prehistoric Cro-Magnons as the *earliest* human ancestors of white Europeans; and write and teach history as if there is no evidence to the contrary. A chief exponent of this point of view, which is the prevalent opinion today, is anthropologist Carleton Coon. "There was, in fact, only one Upper Paleolithic European race," writes Coon. "It was Caucasoid and it inhabits Europe today. We know this not only from skeletons but also from the representations of the human body in Upper Paleolithic art."<sup>42</sup>

Who were the Cro-Magnons? And what, if any, was their relationship to the Grimaldis? The Cro-Magnon race, which was named after a rock shelter near Les Eyzies in the valley of the Vézère, was the first of the prehistoric *homo sapiens* of Europe to be discovered and it is the most widely known of prehistoric peoples.<sup>43</sup>

Without dwelling on this race—for it is not the focus of our paper—we can state with certainty that: (1) Cro-Magnon skulls have been exhumed from prehistoric sites throughout much of southern and western Europe as well as North Africa; (2) their skulls and skeletons generally have Caucasoid characteristics;

(3) and, according to some authorities, many Europeans have Cro-Magnon features today.<sup>44</sup>

Those scientists who acknowledge the existence of prehistoric Grimaldis often also note that the latter had contacts with Cro-Magnons. This presumed contact raises yet unresolved questions as to whether certain prehistoric cave art was executed by Cro-Magnons or Grimaldis—(modern scientists, who generally ignore Grimaldi evidence, attribute all of the artwork to prehistoric Europe to the Cro-Magnons).<sup>45</sup>

Evidence of Cro-Magnon-Grimaldi contact has led some scientists to conclude that the two groups were contemporaries—both perhaps indigenous to European soil. Other authorities, however, insist that the Grimaldis invaded territories that were already occupied by Cro-Magnon people.

For the most plausible account of the relationship between these early peoples, we turn again to the world's foremost authorities, Boule and Vallois, who cite Rene Verneau: "Verneau has investigated the survivals of the Grimaldi race at different prehistoric periods. He has first of all compared this type with the Cro-Magnon which succeeded it in place. 'At first sight,' he says, 'the two races appear to differ greatly from each other; but on examining them in detail, we see that there is no reason why they should not have had some ties of kinship.' Verneau even declares that the Grimaldi Negroids 'may have been the ancestors of the hunters of the Reindeer Age' [the Cro-Magnons]."<sup>46</sup>

The theory that white Cro-Magnons may have descended from black Grimaldis is certainly not far-fetched. As a matter of fact, it is most logical. It squares with our knowledge of human genetics as well as the current belief that all *homo sapiens* are descended from the original blacks of Africa.

One of the most scientific explanations of how white people could have developed from their black ancestors is provided in *Humankind Emerging*, edited by Bernard Campbell:

There is no certain evidence of this, but it seems likely that *Australopithecus* and early tropical *Homo erectus*, as well, had been quite dark-skinned. In equatorial Africa, dark color is an advantage . . .

But the presence of a screen of pigment inhibits the photosynthesis of vitamin D in the skin. This decrease of vitamin production is not a serious problem in the tropics, where there is so much sun that enough of the essential vitamin is made anyway. When people settled permanently in regions with less sunlight, however, they did not get enough vitamin D; pigment was no longer a protection but a drawback. This problem was exacerbated by the onset of cold. The well-fitted hides worn against the cold decreased the amount of sunlight that could fall upon the skin. This meant that if the human of the north was to get enough of the vitamin, any areas exposed would have to be able to absorb light and synthesize vitamin D extremely rapidly. In these conditions, a degree of pigmentation that could further the contribution of vitamin D to the body's chemistry was better for survival, and light skin evolved.<sup>47</sup>



It should be emphasized that the foregoing is not the only theory concerning the development of white people from blacks. A number of scientists, for example, believe that skin whiteness resulted from a genetic mutation to albinism.<sup>48</sup> In any case, it is highly likely that if Cro-Magnon was indeed Caucasian—some authorities have noted “Cro-Magnoids with ‘Ethiopian’ characteristics”<sup>49</sup>—he most probably descended from the Grimaldis themselves or from other black people who inhabited North Africa and Europe in prehistoric times.

### Grimaldi Contributions

One can state without exaggeration that the Grimaldis brought “civilization,” such as it was, from prehistoric Africa to prehistoric Europe. Their invention of sculpting and their general contribution to the field of art were universally recognized by scientists until the modern Grimaldi “blackout,” which occurred because of the need of some Western authorities to deny “the area over which negroids were scattered on the face of the globe.”<sup>50</sup>

In addition to their invention of pendants, stone implements, certain styles of dress,<sup>51</sup> an advanced symbol system, and perhaps even musical instruments,<sup>52</sup> the Grimaldis were undoubtedly the first *homo sapiens* to bury their dead and they may have introduced to the world the use of the bow.<sup>53</sup>

There has been much speculation about the ultimate fate of the Grimaldis. “What became of the negroid inhabitants of Europe no one can say,” writes Theal. “They were there before the Great Ice Age and then they disappeared.”<sup>54</sup> Although Verneau has been able to see, “now in modern skulls and now in living subjects, in the Italian areas of Piedmont, Lombardy, Emilia, Tuscany, and the Rhone Valley, numerous characters of the old fossil race”—which convince him that this race was formerly represented in Europe by a whole group<sup>55</sup>—most scientists are agreed that the Grimaldis—as a distinct people—vanished from Europe by the close of the Paleolithic Age about 12,000 B.C.

Some authorities are of the opinion that the early blacks of Europe lost their pigmentation over the millennia and morphologically developed into white Europeans.<sup>56</sup> Others have speculated that Grimaldis and Cro-Magnon were archenemies, whose perennial struggles resulted in the former being driven from Europe by their Cro-Magnon descendants.<sup>57</sup>

Whatever ultimately became of the Grimaldis, one thing is certainly clear: they were the single most significant human force in Europe during the Upper Paleolithic Age. Their invasion of the northern latitudes brought an end to Neanderthal stagnation and thereby delivered Europe from its first “Dark Age.” That the Grimaldis are almost completely ignored by modern science and that a major exhibition<sup>58</sup>—which focused on “Ice Age Art”—could be held in the United States in 1979 without mention of these great, black people are tragedies of major proportions. Europe in particular and the world in general are indebted to the Grimaldis for paving the way for modern civilization.

### Notes

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## THE AFRICAN PRESENCE IN THE ANCIENT MEDITERRANEAN ISLES AND MAINLAND GREECE

James Brunson

*[The] myths and legends of the Greeks cannot be taken literally any more than the Garden of Eden story can be taken literally. . . . Detractors thus claim the legends false and anyone believing in them naive. Nonetheless, the picture painted by these legends show a scene underlying reality.<sup>1</sup>*

*Grecian mythology. . . is a kind of shadowy history.<sup>2</sup>*

*Call this the work of Zeus, and this his race sprang from Epaphus, and thou shalt hit the truth.<sup>3</sup>*

Four ships plowed through the waters of the Libyan Sea, towards the southern coast of Crete. As they neared a harbour docket, an entourage, awaiting them, could visibly discern the skin of "swarthy" oarsmen, glistening in the warm sun. Three of the ships, long, high prowed "Kebenwe"<sup>4</sup> of 140 feet in length, and a smaller, sleek-lined vessel carried a cargo of gifts, offerings, possessions, and new immigrants. An assembly of female priestesses were the first to arrive on shore, bedecked in tiered leather skirts, and topless, accentuating their glossy skins. Their hair, braided in long plaits, was stiffly coiled in gold threads, giving the impression of golden serpents, hissing at the air. Young male initiates, wearing goat skin cloaks, brought forth water to purify the feet of their divine oracles. A stone altar was quickly built to offer sacrifice, and sanctify their new beginning. Such an event may have occurred between 2100-1900 B.C., when great movements of people were taking place in the Mediterranean. Even before this period, and afterwards, the influence and presence of a southern element in the Mediterranean and Aegean area can be discerned.

Around 3200 B.C., Egypt is witness to a divided land. The south, Upper Egypt, characterizes the national temperament. To the north, Lower Egypt is dominated by a people unwilling to unify with its neighbor. The north was dominated by a people known as the Libyans. Some of the earliest settlers of Crete are recognized as Libyans from North Africa. In a final attempt to rid himself of this dangerous and powerful adversary, the southern king, Menes, launched an invasion of the north.<sup>5</sup> Through his conquests, this Theban king extended his rule into Libya in the west and Palestine in the east.

Who were these Libyans? Some authorities, such as Hall and Evans, are inclined to call them a "Semitized-Negroid" people. At this juncture, let us

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stress the vital difference between the earliest Libyans and later immigrants to the North African coast:

. . . The name [Libyan] is, strictly speaking, both a misnomer and an anachronism. . . . In earlier times two peoples are distinguished, the Tehennu and the Temehu, of whom the former were perhaps originally identical both in race and culture with the Egyptians of the Western Delta. . . . They wore phallus sheaths, had a large curl hanging from one side of their head, and carried feathers in their hair.<sup>6</sup>

It was the pioneer excavator of Minoan Crete, Arthur Evans, who saw a connection between Libya and this Mediterranean island:

The question even arises whether some other, in this case partly negroized elements, with whom the proto-Libyan race stood in close relations in the Nile Valley, may not also have found their way to this Cretan district in their wake.<sup>7</sup>

As to the identity of the Libyans, Chancellor Williams remarks that they were Western Ethiopians, and that the appellation Libyan, originally meant Black.<sup>8</sup> In that the term Libyan appears to be a Greek designation for the inhabitants of North Africa, one can well ponder the origin of the name, as well as the original name of this people. In tracing the origin of the Goddess Athena, Graves noted the similarity between her and the Libyan Goddess Neith, whom the Greeks called Lamia or Libya.<sup>9</sup> Graves went on to mention that the Libyans were connected racially with the primitive "Athenians."

At an early period, the Sahara region and the Mediterranean shared close cultural kinship. From 7300 to 4000 B.C., the Sahara served as a lush vegetative region for people subsisting upon a Neolithic farming and herding economy. Members of this family group participated in migrations to the islands of the Mediterranean and Aegean, as well as mainland Greece. The later Greeks and Romans would call them Garamas or Garamantes, "the first of men."<sup>10</sup> The linguist, C.A. Winters, notes that the Garamantes designation was derived from the original Mande people.<sup>11</sup> The clan name of the Mande group in question was Anu-Tehennu. Diop stressed that these people were "an agricultural people, raising cattle on a large scale," and builders of stone walled cities.<sup>12</sup>

Religious rites and ceremonies associated with stag/goat cults bear some significance to these migratory peoples. Evidence of these cults, which have their origins in the Aurignacian period (25,000-15,000 B.C.?), may be seen in figurines of bone and ivory as well as paintings in southern European caves. Creators of these works were Bushman-Hottentot types (in which I include the Grimaldi) who submerged the whole Mediterranean, Aegean, and southern Europe in pursuit of these animals. What seems most interesting is the



gradual replacement of the gazelle, by the goat/ram. By 11,000 B.C., the goat becomes the preferred animal. Eighty-two percent of the bones found (and carbon-dated) are found to belong to the goat, whereas, before that, seventy-four percent were those of the gazelle.<sup>13</sup> This may suggest that the goat was becoming domesticated, easier to catch, or more palatable. A.B. Cook has been emphatic in noting the similarities between the Libyan ram and rams of Minoan art with the horns curved downwards.<sup>14</sup> The original home of this goat is believed to be Nubia (Shahrehab, Khartoum), its closet relative being a dwarf goat, whose remains were found in an Algerian cave.<sup>15</sup> It is probable that a continuous, unbroken tradition of the cult was initiated by Bushmen-Hottentot peoples. Frazer mentioned that presently the Bushmen consider the goat a sacred animal, and Graves contended that "the hirco-cervus, goat-stag, was a symbol of resurrection, of man's hope of immortality."<sup>16</sup> One can later find the Goddess Athena associated with this animal, the ram.

Nea Nikomedeia, north of the Haliacmon river, in the coastal plain of Macedonia, is of particular interest. This Neolithic site, carbon-dated at 6200 B.C., has yielded evidence relevant to this discussion. Skeletal remains of the Bushman type have been found, along with his gourd-shaped, clay vessels, steatopygous female figurines,<sup>17</sup> and evidence of a ram cult. These terracotta goat/ram heads served as an integral part of ritual libation vessels. The horns are curved downward.<sup>18</sup> It has been suggested by Hood that this type of goat was introduced into Crete during the Neolithic period.<sup>19</sup> Evidence at this early date seems to point to a Matriarchal culture, that worshipped a Mother Goddess. A later tradition of these people asserted that they migrated to Ireland, but due to plagues, later returned to their homeland. Their name in Greece was Nemid or Nemedians,<sup>20</sup> but a remnant of them remaining in Ireland became known as the Fir Bolg (Bolg-Goddess of Lightning).

Between 2400 and 2300 B.C., a cataclysmic event rocked the Bronze Age civilization of the ancient world. This destruction, no doubt, accelerated the migration of peoples from the Sahara to other locations. According to Diodorus Siculus, earthquakes turned Libya into a desert, and the excavator and geologist Claude Schaeffer has discerned vestiges of prodigious earthquakes throughout the Mediterranean during this period.<sup>21</sup> It has been conjectured that the dessication of the Sahara was due in part to the effects of a natural catastrophe:

It appears that a large part of the region [Sahara] was occupied by an inland lake, or vast marsh, known as Lake Triton. In a stupendous catastrophe the lake emptied itself into the Atlantic, and the sand on the bottom and shores was left behind forming a desert.<sup>22</sup>

Pendlebury has postulated an immigration of Libyans to southern Crete, in the area of Messara between 3000 and 2200 B.C.<sup>23</sup> Hammond seems to feel

that they settled the plain of Phaestos, between 1900 and 1700 B.C.<sup>24</sup>

At any rate, Evans found near Phaestos a piece of shell, delicately carved, with what he believed to be a Libyan type:

We see here a bearded face of repugnant aspect and disproportionately large eyes—both of which have a circle surrounding the iris which has been originally inlaid. These features, coupled with the snub nose, and thick lips, recall the head given for comparison . . . apparently negroized Libyans.<sup>25</sup>

There are quite a few cultural elements associated with the Libyans which may be African in origin. Among the "eccentricities" of wardrobe and attire associated with these people were double plumes in the hair, tails attached to short skirts, and most important, the "Libyan Bow" shield, and strange "little tuft of hair standing upright above their foreheads which reminds one irresistibly of the 'uraeus' on the Pharaoh's brow."<sup>26</sup> The Libyan bow which became the hieroglyphic symbol for Nubia or Ta-Seti, was a religious emblem

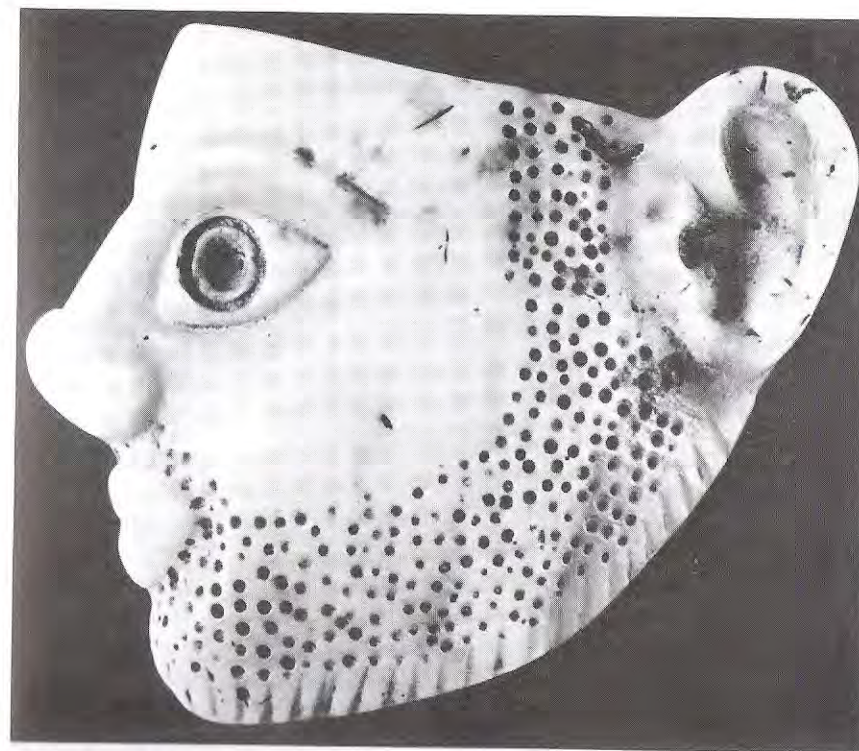



Figure 1. Head of an African (Libyan?) found near Phaestos.



known as "Zeti."<sup>27</sup> An eight-shaped shield also had a religious significance, through which the priestess communicated with the spiritual ancestor. The tuft of hair will be explained later. Throughout the paper, references will be made to these symbols in conjunction with Nilotic types.

The uraeus, or "serpent lock," is often associated with Libya and it seems to have some connection with Crete. This protruding tuft of hair seems to have been associated with an initiatory rite dedicated to the Goddess Neith. In the earliest hieroglyphic spelling of the name, the  symbol is used.<sup>28</sup> In Lower Egypt, this symbol served a function of royalty, but, in Libya and Crete, Priestesses and young males wore this spiral-like curl. A female with these "serpent" locks and this imagery has been found on a fruit dish fragment from Phaestos and also painted on the leg of an altar table. Both date from around 1800 B.C. It is known that Neith, as Goddess of Sais was synonymous with the "Great Serpent" of cosmic, physical change and spiritual rebirth.<sup>29</sup> Hair sacrifices were given as votive offerings, in that they were deemed the seat of the soul. In an initiatory rite for puberty, and manhood, death and spiritual rebirth were heralded. Such an association can be made with the Ekteokrtes or Kuretes, legendary early settlers of Crete:

Kuretes is considered associated with young initiates to the tribe and . . . as late as the fifth century B.C., it was believed that they received their name from the peculiar coiffure.<sup>30</sup>

This lock of hair was supposed to be symbolic of the intellect, that faculty by which man discriminates. Hansberry suggested that it was through the conquests of the Corybantes (the eponymous ancestors of the Idaei Dactyli and Kuretes), these Libyans probably came to Crete.<sup>31</sup> In this connection, it should be noted that the Libyans also called their goddess "Neter-Kar."<sup>32</sup> According to Graves, the Kuretes were considered devotees of the Goddess Kar or "Ker", the Triple Goddess.<sup>33</sup> The later name was given to the Libyans (also Q're or Car). It was also associated with the Carians,<sup>34</sup> whom Richter noted were not Greeks.<sup>35</sup>

From Knossos, depictions of Africoid types suggest a "Nilotic" element. A solid silver pendant from Ailias cemetery, dated 1600-1550 B.C., portrays a squatting, dwarfish figure, that exhibits characteristics of a pygmy. His compacted body, in its babyish form, is betrayed by the rather broad nose and tumid lips, which give the impression of an adult. This figure is seen as resembling the god Bes. In the "Minoan Captain of the Blacks," dated 1550-1500 B.C., we have a Cretan officer leading two African soldiers at a steady gallop, to some unknown destination. Though everyone is similarly dressed, the questions raised are: (1) Is the reddish figure actually a Minoan? (2) Does the dark coloring used for the Africans signify an Ethnic group? (3) Is there any significance to the dark colored form hanging from under the "Mi-



Figure 2. "Bes" type figurine. Silver pendant from Ailias Cemetery at Knossos, 1650-1600 B.C.





Figure 3. "Minoan Captain of the Blacks." Knossos, 1550-1500 B.C.

noan's" kilt? In the contour of the Black's head, a type similar to the Shilluk and Dinka of the Upper Nile can be seen. The pose of the Minoan officer can be observed on a Miniature fresco at Thera, namely the Maritime fresco. On this mural, one can observe figures in an identical pose. But two things strike us about this figure. His hair style is not typically Minoan, and the facial portrait has been observed before—on the predynastic palettes of Libyans. It is possible that the appendage beneath the Minoan's kilt is a phallic emblem, indicating ethnic or ancestral connections. It may be that we are looking at two "pure" African types and one "mixed" type. The color symbolism of Crete used the same canon as Egypt: Reddish brown for men, and white for women. Black was treated as a sacred color. In a previous paper, I noted that black and white symbolized the material and spiritual nature of man to Nilotic peoples. At any rate, the current theory is that these Africans were auxillary soldiers, who were perhaps used by the Minoans in their final conquests of the Peloponnese and Mainland Greece.<sup>36</sup>

Another work, the "Jewel Relief Fragment," served originally as a pendant. Dated at 1600-1500 B.C., this painted stucco piece shows the hands of an individual fondling a golden necklace, to which a "sacral knot" of deep blue color is attached. The necklace consists of pendant heads made in an Africoid cast. It would be tempting to see a connection between the dark blue color and the sacred royal purple. The Africoid heads also have the distinct Nubian earrings. Painted gold (possibly in imitation of gold), this necklace, supposedly was worn by the female sex.<sup>37</sup> Evans conjectured that we have here



Figure 4. Jewel relief fragment. Head of black wearing earrings, 1600-1500 B.C. Painted stucco.



evidence of a sacred marriage. Also during his excavations, Evans uncovered faience fragments from the "Town Mosaic," 1550-1500 B.C. to which he attributed an African character. With these fragments, he noted steatopygia, abdominal protuberance, and prognathism, which are considered peculiar to the African physiognomy. He also noted one fragment, where the individual attitude displayed was one of "grotesque squatting like a frog."<sup>38</sup> All these fragments were painted in a "swarthy" hue to accentuate the skin.

Nilotic influence may also be seen on the Harvester's Vase from Hagia Triada, in southern Crete, dated 1550-1500 B.C. Evans is quick to point out a priest, whose waist is unusually thick for Minoan men (but not unknown). The figure carries in hand an African sistrum instrument, usually associated with Isis, or Hathor. Originating among the Nubians, this instrument's purpose was too assure that "all things in existence need to be shaken, or rattled about . . . to be agitated when they grow drowsy and torpid."<sup>39</sup> The "Tumbler" Seal Gem, dated around 1550 B.C., depicts two acrobats doing circus stunts or intensive exercises. Based upon the double plumes, Evans was of the opinion that these were Libyans. If indeed, the Libyan element served as a contributing factor to Prehellenic culture, their presence cannot be overlooked by scholars.

The Aegean prehistorian should always correlate his conclusions with mythology, that is to say with protohistoric tradition. In the case of Thera, tradition seems to fit well with the results of the excavations.<sup>40</sup>

Recent excavations at Thera, an island to the north of Crete, has yielded the fragments of many impressive murals that bear witness to the existence of an "African" or Libyan element. Sometime between 1600 B.C. and 1550 B.C. a volcano of the island erupted, submerging it with volcanic rock, ash and water. A principal excavator and archaeologist of Thera, Sp. Marinatos, has discussed at length some of the ethnic problems encountered in the restored mural fragments. His conclusions, based upon the evidence, point to (1) intimate connections between Thera and Libya (2) an important role of Libyan dignitaries among Therans and (3) the probable mixing of Aegean and Libyan blood.<sup>41</sup> The Miniature Frescoes from Thera, dated at 1550 B.C. has been the subject of much study and research. The "Domestic and Maritime Fresco" has been interpreted by some archaeologists as a depiction of North Africa or the Libyan coast.<sup>42</sup> A marshy area surrounding a city seems to echo Siculus' claim that a vast body of water or marsh, known as Lake Triton, existed. Also provocative is the large fleet of ships. As Van Sertima noted, it has been traditional to accept the myth of Africa as a continent of "Landlubbers." What suggests an African origin for these people (on land and sea) is the hair stylization; Minoans rarely wore their hair this way but Africans did.<sup>43</sup> It is Marinatos who adds even more insight into the evidence. In their physical

depictions, the crew members have "upturned noses," the "special feature of a Negroid Libyan stock."<sup>44</sup> Also noteworthy is the depiction, on some crew members, of a "serpent lock curl" of hair. Tunic-clad Africans and warriors of the "Domestic and War" Fresco, suggests a pastoral and military engagement motif. Two girls carrying jars upon their heads, rhythmically stride across the village square. One of them wears what seems to be a leather-fringed skirt that is reminiscent of Herodotus' description of the Libyan priestess's attire. In the middle and lower portion of the fragment, soldiers march into battle with spears(?), long shields, and an animal tail dangling from their waist. Their enemy, naked save for their fighting sticks, is apparently vanquished. They differ little, if at all, from the Libyans. A figure in a squatting position, looks very similar to one of the repulsed enemy. On both, the hair falls in a thick mass, giving the impression of wooliness. The squatting figure was observed in the "Town Mosaic" and the attempt to depict a "bristling shock of hair" will resurface in other works.

Of two larger murals, the portait of an "African," dated 1550 B.C, depicts a profile seen before in Minoan art. This fresco portrait depicts an African (possibly a Libyan), who Marinatos distinguishes by his "extremely thick lips, pug nose, 'notched eyebrow', and short wavy hair."<sup>45</sup> He further advances the similarity between this portrait and that of the shell inlay from Crete. The "upturned" nose again seemed to be a prominent facial characteristic. Two other items that seem to raise intriguing questions are the golden earring and double plumes. Though Nubians are depicted with large gold earrings, Marinatos asserts that this is not a Nubian nor a semitic type. The double plumes, however, further complicate the matter. Not only are these associated with the Libyans, but the Nine Bows, traditional enemies of Egypt. Ethnic questions are again raised about the mural, "Children Boxing" dated from the same period. One of these youths, in the oldest known boxing scene in art, wears the Nubian gold earring, lapis lazuli (or blue faience) beads, and both wear blue wigs of foreign derivation. On the left figure, the lips are rather full. Edy considered these youths to be of noble birth, partly because of the earring. Marinatos feels that the presence of these African types may be connected with the legend of Danaus and Aegyptus.<sup>46</sup>

A concept of kinship seems to connect the peoples of North Africa, Palestine and the Aegean.<sup>47</sup> The association of Danaus with early Mycenaean history and a possible connection with Phoenicia, and the Hyksos has been advanced by some scholars.<sup>48</sup> However, before pursuing this possibility, background information pertaining to the "Danides" seems in order. Danaus appears to refer not to an individual, but to a matriarchal people worshipping a goddess named Danu.<sup>49</sup> The many derivations of her name include Danu, Dana, Ana, Anu, Dinah, and later Diana. Our immediate focus will be upon the name Anu. As discussed, the ancient Libyans were known as the Anu-Iehennu. These people worshipped a female goddess by the name of Neith



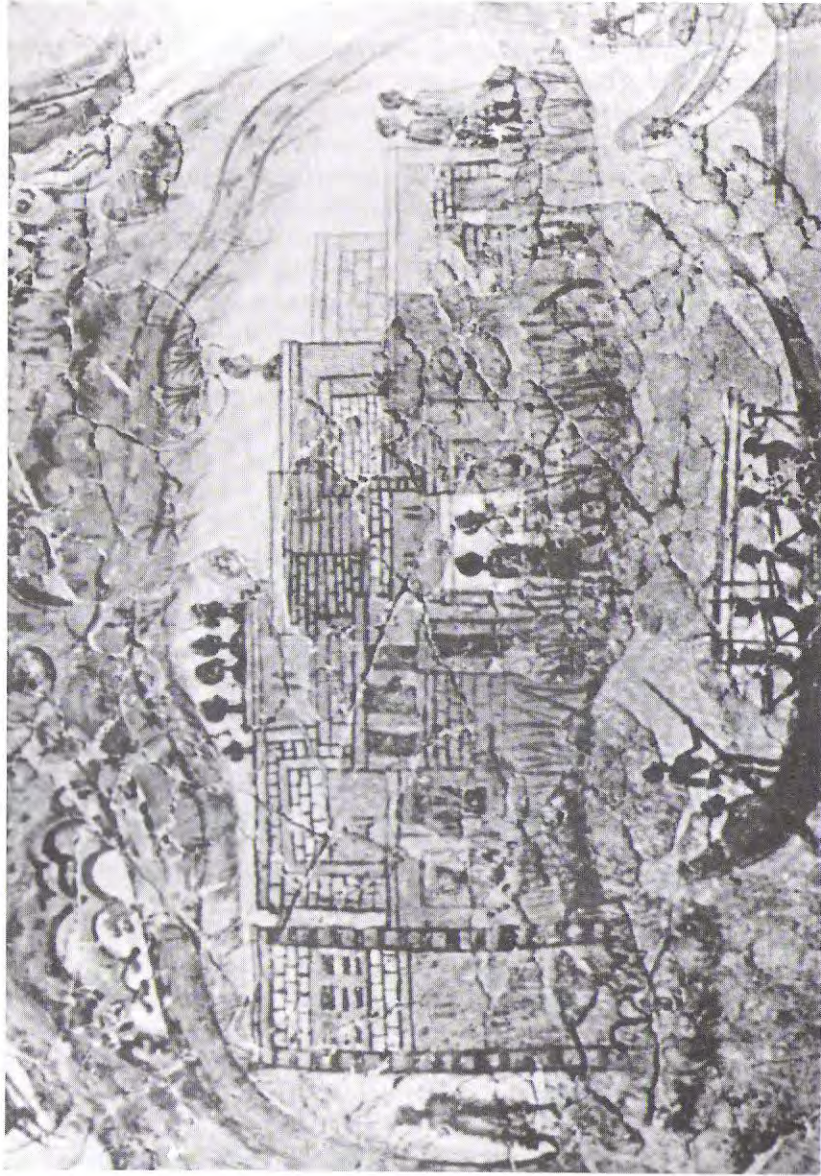


Figure 5. Domestic and Maritime Expedition. Mural from Thera 1550-1500 B.C.

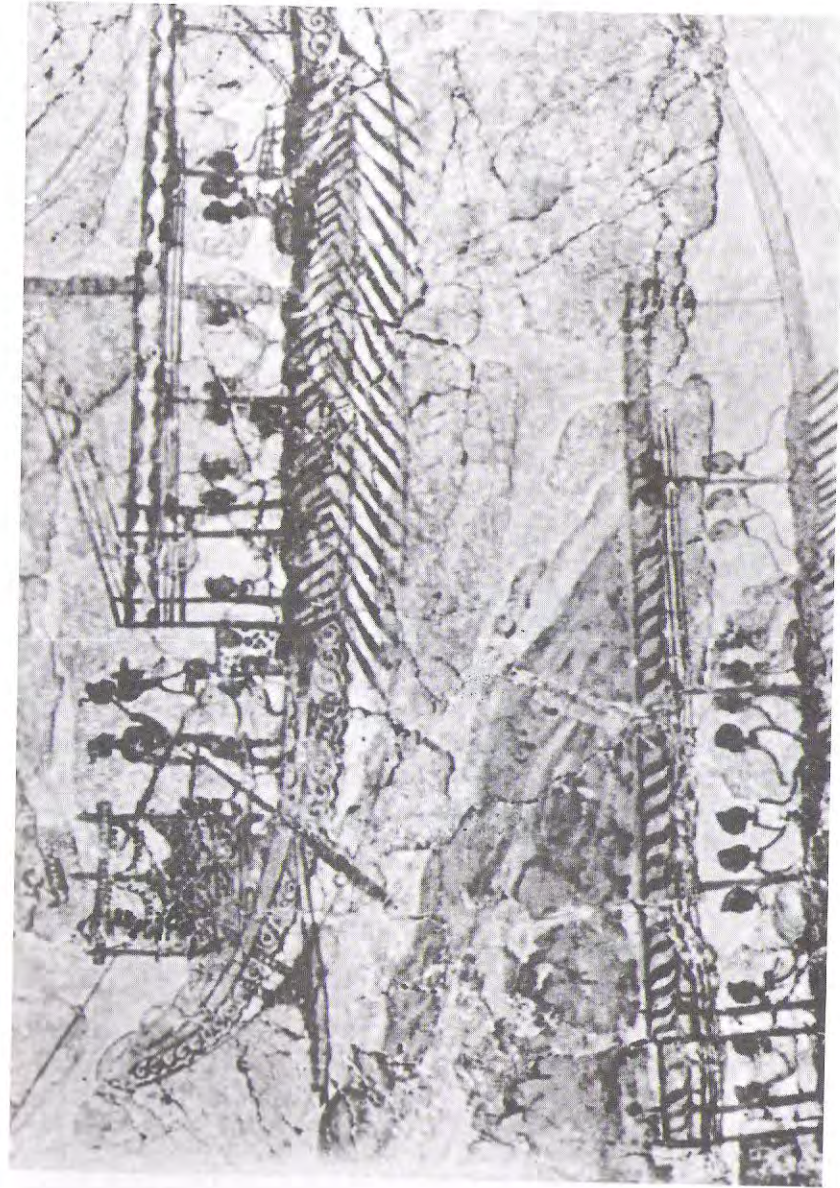


Figure 6. Maritime Expedition (detail).



(Net), to whom one finds parallels or similarities in name and powers with the Phoenician Tanit, and the Greek Athena (Anat-ana or Athana). Another link to this puzzle may be found in ancient Irish legends. The Tuatha De Danaan, who settled in Ireland during the Late Bronze Age have been recognized as Libyans. The Book of the Ballymote, an ancient Irish document, lists an ancient Libyan script.<sup>50</sup> According to Massey, the Tuatha De Danaan called their goddess Anu, Danu-ana, or Neter-Kar.<sup>51</sup>

The name of this people provides an interesting correlation to Danu. Tuatha De Danaan was probably derived from the African (Libyan) Tuata-Tanen.<sup>52</sup> There is a strong tradition for the Danaoi (Danaus) meaning "water-folk."<sup>53</sup> Tuata-Tanen meant "those in the land beneath the waters."<sup>54</sup> In later times, this may have been corrupted to refer to sea-rovers. The Phoenician goddess Tanit, the Libyan goddess Neith, the Greek goddess Athena, and the Irish goddess Danu-ana or Bianu, and also, the Hebrew goddess Dana, were all Triple Goddesses, to whom the moon and serpents were associated.<sup>55</sup> According to legend, Danu or Danaus stopped in Syro-Phoenicia before migrating to the northwest.<sup>56</sup>

The story of Danaus has been postulated as relating to conquests in Mycenae by displaced Hyksos leaders from Egypt, in the early sixteenth century.<sup>57</sup> Another source has attempted to place a date of 1511 B.C., upon this event.<sup>58</sup> Throughout the Greek legends, an Africoid or dark-skinned people are associated with Danaus and the Danaids. Aeschylus's, "Suppliant Maidens", describes the Danides as "Black and smitten by the sun."<sup>59</sup> Danaus, who becomes a king of the Argolid, begins the heroic epoch during this period of Mycenaean history. Aeschylus, who is at pains to demonstrate that Danaus was not Egyptian, provides another interesting commentary. When the Danaids claim an ethnic kinship to Epaphos, son of Zeus, the Argive king, Pelops, rebukes them:

Nay, strangers, what ye tell is past  
belief  
For me to hear, that ye from Argos  
spring  
For ye to Libyan women are most like,  
And no wise to our native maidens  
here.<sup>60</sup>

This is curious, for according to Hesiod, Epaphus was a son of Zeus and sprang from the black Libyans and the high souled Ethiopians.<sup>61</sup> Aeschylus himself noted the union between Zeus and Io and its tragic destiny:

And thou shalt bear a child of Zeus begotten. Epaphus, touch born, swarthy of hue . . . fifth in descent from him fifty maidens shall return to Argos, not of their choice but fleeing marriage with their cousin kin. . . . Call this the work of Zeus, and this his race sprang from Epaphus, and thou shalt hit the truth.<sup>62</sup>

If we accept the premise of Epaphus and Danaus, miscengenation would probably explain the physical appearance of these original immigrants to Argos, since five generations separated them. The arrival of these people to Mycenae has been correlated with the Hyksos, and Epaphus has been intriguingly associated with Apophis (Apopsis).<sup>63</sup> Some scholars contend that the Hyksos were semitic. Velikovsky is explicit, and calls them the Amalikites, an Arabian tribe.<sup>64</sup> Evidence of the chariot, associated with the Hyksos invasion, has been found carved on a grave stela (Circle Grave A) at Mycenae.<sup>65</sup> But this is not all. Returning to Irish lore, the Tuatha De Danaan are described as being Magicians, having bronze weapons, and chariots. An ancient storyteller described them in detail:

Seven-score chariots and seven-score horsemen was their number. And of the same colour were all their steeds they were speckled; they had silver bridles.<sup>66</sup>

It should be mentioned also that the Greeks claimed that they learned how to hitch four horses to a chariot from the Libyans.<sup>67</sup>

Archaeological evidence also connects Mycenae and Ireland. According to tradition, the Tuatha De Danaan usurped the territory of the Fir Bolg. At New Grange, the entrance to a Fir Bolg shrine is carved with eight double spirals, which Graves attributes to the De Danaan. He further noted a similarity between them and those of Mycenaean "burial" tomb stones.<sup>68</sup> Also found in these "long Barrows", are segmented blue beads of faience.<sup>69</sup> Great quantities of these beads were manufactured in Egypt as early as 1600 B.C., and were also found in Mycenaean Tombs.<sup>70</sup> An incredible resemblance has also been seen between a Bronze Age Dagger blade from this period of Irish prehistory and a specimen from the Sixth Shaft Grave, at Mycenae. Both of these bronze halberds are adorned at the hilt with five rivets, plated with gold conical caps, with straight back, and curvilinear outline, and a well-marked medium rib.<sup>71</sup> Taylour called this a "Pelynt dagger". Solid gold rings were also recovered from both places.<sup>72</sup> In African societies, wealth is often worn by the owner. Fluted gold cups from Shaft Grave IV have also been compared with one found at Cornwall in the British Isles.<sup>73</sup> One final piece of evidence may prove a link between the De Danaan, Mycenae, and Ireland.

According to Elliot-Smith, the purple dye industry originated in Minoan Crete. It was the Phoenicians, who marketed purple dye throughout the Mediterranean, in particular, Mycenae. As Van Sertima has emphasized, purple was held in religious adulation by the Phoenicians, Egyptians, and the Nubians.<sup>74</sup> A religious link with the Nile gave the color a special sanctity. If the De Danaans went into Ireland, they left from Mycenae. Schielmann felt that there was a connection between Tiryns and the Phoenicians.<sup>75</sup> Van Sertima has also noted that the Phoenicians, while searching for tin in the British Isles,





Figure 7A. Pastoral Scene (detail).



Figure 7B. War Scene (detail).



discovered a dark shade of purple, known as "black purple." Traces of this industry were found at Cornwall. As late as the time of Pliny, girls and matrons stained themselves with this dye for "certain rites," until they were as swarthy as Ethiopians, then went about naked.<sup>76</sup> Only women were allowed to indulge in this rite that sanctified them to the Goddess Anu. Tyre in Phoenicia and Tiryns appear similar.

And what of Libyans in a Phoenician settlement at Tiryns? On a jar fragment, found at Tiryns, a geometric depiction of "Two Warriors, a horse and a dog" suggest such a presence. Between the legs of the warriors hang a long tail, with which comparisons have been made to the panther skins (with tails) worn by Ethiopians.<sup>77</sup> Schliemann associates this imagery to the period of Rameses II, but one can find depictions of Ethiopians wearing animal tails in the Eighteenth Dynasty murals. The emblem in question appears to be some type of wild cat. Diplomatic and commercial relations with the Hyksos (as overlords of Egypt), allowed the 'Kushites' to interact and engage in trade with Crete and the Aegean,<sup>78</sup> during the Middle Minoan. The skulls of the Long Barrow folk are described as longheaded (in some cases prognathic). One scholar conjectured these may be the ancestors of the dark-skinned Silures, or "Black Celts."<sup>79</sup>

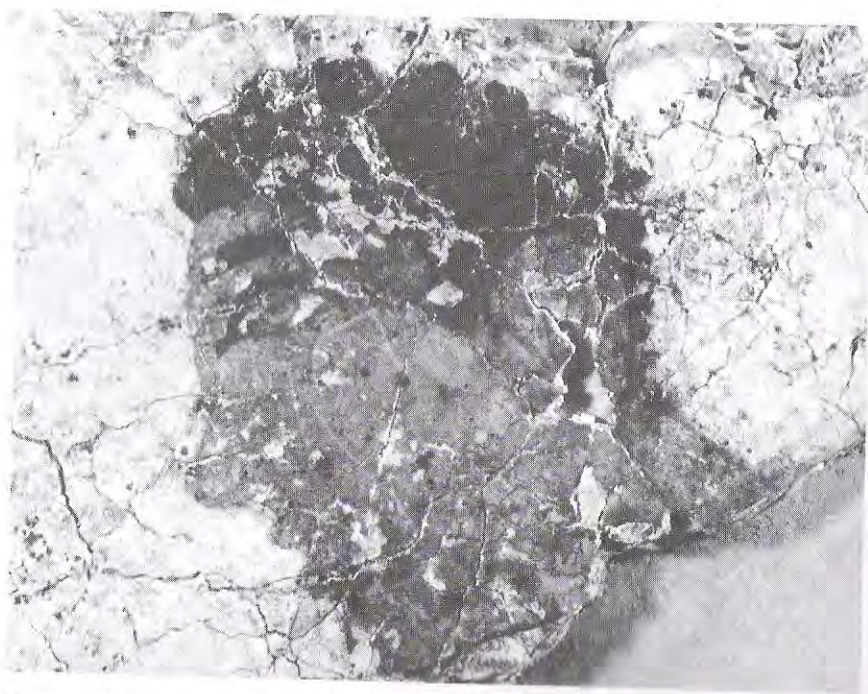


Figure 8. Head of a Libyan (African?). Thera, 1550 B.C.

Finally, the script and language of the Tuatha De Danaan has been demonstrated to be overwhelmingly Coptic, Middle Egyptian and Nubian in its vocabulary.<sup>80</sup> On this issue, one writer stated:

Some philogists, however, affirm that the modern Celtic dialects are distinguished by peculiarities of syntax which show they were influenced by contact with an older language akin to the Hamitic dialects of Africa . . . Lastly linguistic arguments have adduced to prove the African origin of the Long Barrow race.<sup>81</sup>

The Tuatha De Danaan were allegedly expelled from Greece by the proto-Achaean.

Other works from the Shaft Graves at Mycenae suggest Nilotic influences. From the Fourth Shaft Grave, three items depict hunting motifs. The "Stag Hunt," 1550 B.C., portrays two men on a chariot. Their head profiles recall the "predynastic warrior" and "Minoan Captain," but their hair is not typically Minoan. For the lack of a better term, its depiction resembles a "cotton-ball" technique. This is also seen on the "Lion and Spearman Hunt" where the hair is modulated to depict a "fluffy or wooly" texture. A tuft on the latter figure's head may well be a uraeus. Nilotic scenes are seen as exercises of man's cunning and courage against the strength of a wild beast. Evans has compared this with modern African wild game hunts, where natives use nothing but spear and shield to track down dangerous game.

The "Siege Scene" on a Silver Rhyton Cup from Mycenae, dated 1550 B.C., is also curious. A group of nude warriors attempts to fight off an attack of club wielding enemy. In one instance a centralized figure holds a Libyan type bow, curved or bending in the middle. Some of the warrior's exhibit the "bristling shock" of hair that has been seen before, on the Pastoral mural. Ivory Mirror Handles from Chamber Tomb 55 and the "Grave of Clytemnestra" dated between 1450-1350 B.C., depict women with the cotton-ball or wooly type of hair. Both works, from Mycenae, are believed to have influenced the style of similar pieces from Syria and Phoenicia.<sup>82</sup> If this is the case, we find wooly haired depictions at Mycenae and straight-hair in the Levant, that demonstrates the desire or ability to create in detail the image in front of them. Imagination appears to be minimal in their naturalistic depictions. I would also note the upturned nose on a figure from the Mirror from Tomb 55.

Snowden emphasized that the term for a dark skinned person was *a-ti-jo-qo* (Athiops); it is mentioned several times on the Pylos tablets, but it is uncertain whether an African or Asian is being described. A "Procession Fragment" dated after 1300 B.C., shows a woman priestess, with the "upturned" nose of the Libyan and protruding lips. Parker suggested that the full lips and entire physiognomy had a distinct African cast.<sup>83</sup> Another portrait of an African type from Pylos, dated at 1250 B.C., is intriguing when seen in its full context:





Figure 9. Boxing Princes.



Figure 9B. Boxing Princes.



In one fragment, there is a procession in which four white men wear lion-skins while at least one black man wears a three tiered kilt of the Negroes ... suggestive of a host of implications: sartorial and sociological as well as religious.<sup>84</sup>

The writer concludes that this is an offeratory scene.

### Postscript

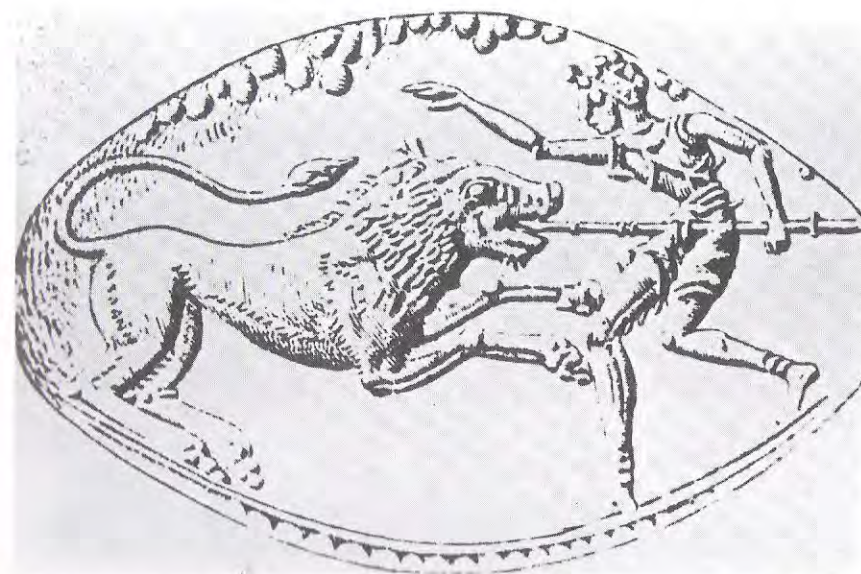
Anthropology has not failed to yield the remains of Africoid types in the Mediterranean and Aegean Islands and on the Greek mainland. By the Neolithic period of Europe, Bushman and Grimaldi Africoids had developed a basic stone tool industry, subsisting on agriculture and herding. Steatopygous female figurines give testimony to a religious devotion to women. It is probable that this Mother Worship was inherited from Paleolithic ancestors. Evidence of cults that would be dominant in Minoan religion seem already in use. As mentioned, the ram was associated with spiritual uplift. According to traditions, Athena was born in North Africa,<sup>85</sup> on the shores of Lake Triton. Many later classical Greek art works depict her as African. To her was attached the goat cult, and initiates into her mysteries wore the goat/ram shroud, symbol of rebirth. Herodotus later remarked that the dress of Athena resembled that of Libyan women in every way, except that the latter had a dress of leather with fringes of leather thongs. These "leather" fringed, columnar skirts of women are seen in the Saharan cave frescoes and the cave paintings of Prehistoric Spain. The skeletal remains of these people stretched across mainland Greece, the islands, and extended as far as Illyria, the Balkans,<sup>86</sup> Belgium, Switzerland, Denmark, and Anatolia.<sup>87</sup> Evidence of their survival into the Bronze Age civilization of Crete is evident:

Early Minoan I bones from a rock shelter at Hagios Nikolaos (24 women) [are] described as being of pygmy dimensions [Bushman]. . . . An Early Neolithic series of sixteen skulls of adults from other Mesara tombs, probably not earlier than Early Minoan III, or Late Minoan II fall as low as 72.4 (dolichocephalic).<sup>88</sup>

This substratum was submerged by people from North Africa, Palestine, and Asia Minor, whom Dr. MacKenzie called a long-headed, dark type: "That is, of the same type as the predynastic Egyptians."<sup>89</sup> He further stated, "So striking is the uniformity of the population that in all essential details, they resembled the people of Somaliland."<sup>90</sup> Indeed, modern research still confirms this in that "skulls found in Crete, and distributable to the Bronze Age Minoan periods, may be indicative of some degree of genetic isolation from the hybridization going on elsewhere in the Mediterranean region."<sup>91</sup> Dixon was of the opinion that a wave of Africoid and Austric elements came into the



Figure 10A. Stag Hunt. Signet ring. Fourth Shaft Grave, Mycenae. 1550 B.C.



10B. Spearman and Lion. Gold Bead Seal. Third Shaft Grave, Mycenae. 1550 B.C.





Figure 11. Nilotic Scene. Inlaid Dagger. Fourth Shaft Grave, Mycenae. 1550 B.C.



Figure 12. Seige scene on a Silver Rhyton Cup, 1550 B.C., Mycenae.





Figure 13. Mirror handle. Chamber Tomb 55. Mycenae. 1450-1350 B.C. Ivory. Note woolly hair.



Figure 14. Portrait of an African priest from Pylos, dated 1250 B.C.



region,<sup>92</sup> one possessing straight and the other woolly hair. L. Angel, who has excavated on the Greek mainland and examined skeletal remains found evidence of this type also. H.R. Hall has suggested a southern origin for this stock, and North Africa as its chief seat. What is most interesting is that Neolithic evidence (skeletal remains, pottery, and other cultural elements) connect southern Europe, Asia Minor, North Africa, and extend as far as Khartoum!<sup>93</sup>

C.A. Winters calls these people Proto-Saharans, who worshipped a female diety. According to his theory, they were the Mande people.<sup>94</sup> As the encroaching desert absorbed their fertile grasslands, these straight and fuzzyhaired peoples migrated to the Niger and Nile Valleys, Palestine, Asia Minor, and the Islands to the north.

The circular tomb is also noteworthy, in that they have been found associated with Libyans. However, these "beehive" tombs were not restricted to the Libyans, but, found in the Western Sahara, Egypt, the Sudan, Ethiopia;<sup>95</sup> this was a distinct African practice. As a form of worship, the origin of these tombs is the "ghost-house," where the spirit of the ancestor resided. These tholos tombs were also associated with the spiral or serpent. Churchward noted that the serpent was associated with the child (Tmu) and man (Tem), but "these were identically the same."<sup>96</sup> Through initiatory rites, the serpent could be rejuvenated. It seems that hair rites were dedicated to the serpent, and as known, the early Mother of Creation of Lower Egypt was a serpent; the uraeus-snake served as a hieroglyphic sign for "Goddess."<sup>97</sup> The African scholar Cheikh Anta Diop has postulated an interesting theory with regard to the meeting of cultures in the Mediterranean. "Children of the Ice" and "Children of the Sun" is the central focus of his theory. According to him, two distinct cradles, one African-Asian and the other Indo-Aryan can be observed in their development. Among those things attached to the Aryan culture which began to emerge in the Mediterranean were the worship of fire (which was coupled with cremation), the use of a circular hearth (associated with a nomadic existence), and a military aristocracy.<sup>98</sup>

In summary, the African presence and role in Ancient Europe (namely, the Mediterranean and Aegean isles, and Greece proper) cannot be denied. Schliemann, after excavation at Tiryns and Myceanae, replied to his colleagues and scholars: "It looks to me that this civilization belonged to an African people."<sup>99</sup> Upon Crete, Evans remarked: "Whether they like it or not, classical students must consider origins. The Grecians whom we discern in the new dawn were not the pale-skinned northerners, but essentially the darkhaired, brown complexioned race." Indeed mythology should not be taken alone, as evidence, but the tales of the past give us insight into our remote beginnings.

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## BLACK ATHENA: THE AFRICAN AND LEVANTINE ROOTS OF GREECE

Martin Bernal

Edward Said and Bernard Lewis were agreed on one thing in their recent controversy on Orientalism. Both saw Classics as a model of detached objective scholarship. Lewis claimed that Orientalism had lived up to the standards of Hellenic Studies and Said, that it had betrayed them (Lewis 1982; Said 1982). It is my contention that their fixed point is equally shaky and that, at least in the humanities, there is no scholarship that can stand outside the social and intellectual paradigms held by the community or communities to which the scholar belongs.

In a forthcoming publication I discuss the economic, political, social and intellectual environments in which the new discipline of *Altertumswissenschaft* or "Classics" was established (Bernal 1986). To do this I have found it useful to distinguish between two models for the origins of Ancient Greece which I called the "Ancient" and the "Aryan." Most of us have been educated within the latter. According to this, Greek culture was the result of one or more invasions of Greece by Indo-European speakers from the north. They conquered the native population who were supposed to have been soft but civilized. Apart from having been "white" or "Caucasian" and definitely not "Semitic" or African, very little is known about these "pre-Hellenes" except from the many linguistic traces of a non-Indo-European culture left in Greece. In this way the painful impossibility of maintaining that Greece was purely Indo-European has been to some extent alleviated by the type of mixture envisaged. It is seen as an Aryan conquest of non-Aryans but unlike the Aryan conquest of India, the original inhabitants of Greece were Caucasian. Thus no fundamental racial impurity was involved.

The pattern seen is not only very similar to that of India but it also resembles that of the Germanic destruction of the Roman Empire. All three cases fit neatly with the fundamental patriarchal view of Beauty and the Beast, of sexual intercourse, of a vigorous invading male mating through domination with a soft and cultivated female, to produce a child who combines the best qualities of each.

The fact that these supposed conquests fit this archetype does not by any means falsify them. Indeed we know that there were Germanic and Hun invasions of the Roman Empire and there are strong ancient traditions that tally with linguistic evidence to indicate that there really was an Aryan conquest of North India. The sexual archetype is raised here merely to suggest

that the model could have an appeal as an explanatory principle for historical situations in which there is little or no evidence to back it.

I believe Greece to be one such case. The only evidence that can be adduced to support a northern invasion there is the fact that Greek is fundamentally an Indo-European language and as there is a strong likelihood that the original proto Indo-European was spoken in the region now known as the Ukraine there must have been a cultural flow from the north. However, how and when this language came to be spoken in Greece is unknown. So too are the origins of the many non-Indo-European elements in the Greek language, toponyms and divine and mythological names.

There is furthermore no tradition of a northern invasion of Greece. This in fact has been a problem for 19th and 20th century scholars who have been convinced of the invasion's central role in the formation of Greek culture. As J.B. Bury put it, in his standard history of ancient Greece:

"The true home of the Greeks before they won dominion in Greece had passed clean out of their remembrance, and they looked to the east not to the north, as the quarter from which some of their ancestors had migrated (Bury, 1913:25).

What Bury saw as their faulty memory, I describe as the Ancient Model. This historical scheme is referred to by most Greek writers concerned with understanding their distant past, omitted by one or two, and denied only by Plutarch in what is generally seen to be an outburst of spleen against Herodotus (*De Herodoti malignati* 857.13). According to it, Greece had originally been inhabited by primitive tribes. Pelasgians and others, and had then been settled by Egyptians and Phoenicians who had built cities and introduced irrigation. The latter had brought the alphabet and the former had taught the natives the names of the gods and how to worship them. The earliest royal dynasties were supposed to have had both divine and Egyptian or Phoenician descent. (Herodotos, *Histories* VI. 55; Aiskhylos; *The Suppliants*; and Euripides *The Phoenician Women*).

This Ancient Model was discredited in the last quarter of the 18th Century, through a process that cannot be linked to any new evidence or source of information. It must therefore be associated with other intellectual shifts. I maintain that these were the new predominance of romanticism, racism and the concept of progress. Romanticism was important because in its attack on the universality of the Enlightenment, it emphasized peculiarity and the importance of place and kinship in the information of cultures. This was accompanied by the belief that demanding or stimulating environments, particularly the cold ones of mountains or the north, produced the most virtuous peoples. Thus such a virtuous race as the Greeks could not have derived their culture from the south and east.

Closely associated with romanticism was the rise of systematic racism, the belief that there was an integral connection between virtue or manliness and



skin color. Both trends were clearly influenced by the Northern European need to denigrate the peoples they were exterminating, enslaving and exploiting in other continents. European expansion and the arrogance and optimism that flowed from it were also important in the new predominance of the paradigm of progress. Thus, where in previous centuries the greater antiquity of the Egyptians and the Phoenicians gave them cultural superiority, the idea that "later is better" clearly benefited the Greeks. Closely related to this was the growing cult of youth and dynamism. Until the 18th century the perceived antiquity and stability of Egypt and China made them foci of admiration. In the new intellectual climate these became marks of failure.

This interwoven cluster of beliefs found the Ancient Model intolerable. Greece, the pure childhood and epitome of youthful and dynamic Europe, could not have gained its civilization from the static and senile cultures of the southern and racially inferior Egyptians.

Though attacked in the 18th century, the Ancient Model was not destroyed until the 1820s or replaced until the 1840s. The major internalist changes that took place in the interim came from the discovery that the Iranian and Northern Indian languages were related to the European ones. This had two results. The first, mentioned above, was the establishment of an Indo-European language family and the presumption that its homeland was somewhere in central Eurasia. The second was that the Indian tradition of invasion from the north provided a model for Greek prehistory. It is in these circumstances that the Aryan model for Greece emerged.

It is commonly believed that an important reason for the discrediting of the Ancient Model was disillusion with Eastern cultures after Champollion's decipherment of hieroglyphics and the reading of Babylonian cuneiform. This, however, is chronologically impossible as these new sources of information only began to be accepted by classicists in the 1850s *after* the new model was firmly in place. It is also sometimes suggested that the latter arose as a result of archaeological discoveries. This too is untenable, as the earliest work of this kind on Bronze Age Greece, that of Schliemann, only took place in the 1870s. Thus the new sources of information did not create the Aryan Model. They were simply fitted into it.

At this point, however, I must introduce a complication to my scheme, by distinguishing between two branches of the Aryan Model, the Broad and the Extreme. The Broad Aryan Model, established in the first half of the 19th century, denied the tradition of Egyptian influence on Greece but for the most part accepted that of the Phoenicians. The Extreme Aryan Model, which arose towards the end of the Century, rejected the idea of any Semitic influence as well. Since the late 18th century, there had been little doubt that the superior race was the "Caucasian" one, to use a term coined in the period. The "Caucasians" included not only Europeans but "Semites" to use another new term. With the establishment of the Indo-European language family a

new concept emerged, that of two master-races, the Aryans and the Semites. These were seen in perpetual dialectic. The Semites had given the world religion and poetry and the Aryans manliness, democracy, philosophy, science, etc.

In classical scholarship this allowed the legendary Phoenician role in Greece to be accepted. Indeed to some extent their reputation rose to take up the slack left by the absence of the Egyptians. This was particularly true in Victorian England where, for obvious reasons, the image of stern seamen who spread civilization while making a tidy profit from selling cloth and a little bit of slave trading, was quite appealing. In Germany, however, this idea was never so widely accepted and German scholars were central to the formation of what I call the Extreme Aryan Model in which neither Egyptians nor Phoenicians were supposed to have had any significant influence on the formation of Greek civilization.

At this point we should return to the concept of two master races. As the 19th century wore on, European thinkers increasingly resented the amount of credit given to the Semites. There were growing efforts to establish Greek and hence Aryan primacy in poetry and Christianity. This, of course, coincided with the rise of racial hatred of Judaism as opposed to religious anti-Semitism. At least since the Renaissance, scholars had rightly seen a close relationship between Phoenicians and Jews. Thus one can establish good synchronisms between the reputation of the Phoenicians in historical scholarship and the degree of anti-Semitism in society as a whole. Thus with the Dreyfus case in the 1890s there were a number of extremely influential articles denying that there had been any non-European influences on Greece. The Broad Aryan Model survived, however, until the decade 1925-1935 when the Semites, both Jews and Phoenicians, were firmly put in their place, outside European civilization.

At one level this was clearly related to the perceived and actual importance of Jews in the Russian Revolution and World Communism. At another it was the result of supreme self confidence. With the rest of the world at their mercy, Europeans could afford to see the principal contradiction as an internal one.

The situation changed radically in 1945. After this, the moral revulsion at the consequences of anti-Semitism seen in the holocaust and the simultaneous rise of the Third World and Israel as an "outpost of western civilization," led to the rapid reacceptance of Jews as Europeans. Increased self confidence, though largely reflected in Zionism and religious revival has had as a biproduct an attempt to restore the Phoenicians. Thus since the 1960s there has been a battle to bring back the Broad Aryan Model. Resistance by the "Extremists" seems to be motivated partly by academic inertia and respect for authority which is naturally very high in such disciplines. On the other hand, the much quicker responses to social and political pressures from the right make it clear that political conservatism among classicists is also in-



volved. Despite this resistance the Broad Aryanists led largely by Jewish scholars, both Zionist and anti-Zionist, are gaining ground and will certainly succeed by the end of the century. The restoration of the Ancient Model that I advocate may take some time longer.

Let us now consider the change from the Ancient to the Aryan Model at a theoretical level. Kuhn, as far as I understand him, gives no objective causes for a change of paradigms. According to him they are more or less arbitrary shifts within the scientific community (Kuhn, 1970). Lacatos, on the other hand, tried to relate these changes to ones in society as a whole and, unwilling to give up the concept of progress, he insisted that the successful paradigm, must have "surplus explanatory value"; that is, it must explain everything, or nearly everything, explained by the discarded one and some more (Lacatos, 1970: 106-111). This would seem reasonable with one important proviso. This is that the 'surplus explanatory value' need not be inside the paradigm or model concerned, it can also be in its effectiveness in relating it to other or external paradigms.

In the case with which we are concerned it could well be that the Aryan Model made better sense of Greek history than the Ancient one externally, in its relations with the *Weltanschauung* of the historians concerned. It does not necessarily mean that it provided any better "internal" explanation of the origins of Greece. Given that most scholars today do not share the views of romantic ethnicity and racial hierarchy which provided a large part of the basis for the dismissal of the Ancient Model and the creation of the Aryan one, it would seem appropriate to test the internal heuristic values of the two. Before starting this, I must confess to a prejudice against a structure which I believe to have been conceived in sin. However, I insist that this in itself is not enough to invalidate Classics. I would readily concede, for instance, that Darwinism, created in very much the same intellectual climate, retains considerable heuristic value even today when we have rejected most of the values that underlay it.

The headings under which the comparison will be undertaken are the following; intrinsic, documents, archaeology, language, toponyms and divine and mythological names.

### *Intrinsic*

The proponents of the Ancient Model living between 500 B.C. and 500 A.D. were nearer to the period concerned than advocates of the Aryan one after 1800 A.D. Though the former lived over a millennium after the alleged invasion they had at their disposal abundant materials in both Egypt and Phoenicia. On the other hand access to them was largely through Egyptians and Phoenicians who may well have wanted to glorify their own traditions especially in relation to those of Greece. In Greece itself there was, *pace*

conventional wisdom, no period of complete illiteracy between the Bronze and the Iron Ages (Navah, 1982; Bernal, in press). Thus some native written records supplemented by those from Egypt and Phoenicia, oral traditions, archaeological and even architectural remains gave Greek historians after the 5th century considerable information about their past.

They appear to have been torn in their attitudes to the idea of derivation of their higher culture from Egyptians and Phoenicians. Some writers appear to have been pleased to find deep historical roots for their culture through these older civilizations. On the other hand many clearly did not like the cultural inferiority in which such a historical pattern put them, especially as the Egyptians and Phoenicians were still very much around. This unhappiness may provide an explanation why Thucydides failed to mention what was in his time a very widespread view of history.

In most respects 19th and 20th century classicists and Ancient Historians have less information. It is true that Egyptologists can read Egyptian better than most of the Greeks who went to Egypt. They cannot of course read it as well as the Egyptian informants of the Greeks. Moreover, unlike the ancient Greeks, modern historians cannot experience Ancient Egyptian Society or question Ancient Egyptians. Surviving written records from the Levant are negligible in comparison to those we know to have existed 2,000 years ago. It is true that archaeology has enabled us to know more about the material culture of Egypt and Greece—though not Phoenicia—than any one in the past 1,500 years. This, however, does not put us beyond the ancients themselves who lived at the end of a period of extraordinary cultural continuity of 3,000 years.

Proponents of the Aryan Model have not however based their claim for superiority on quantity of information. For them what matters is not the amount of information but the use made of it. In their eyes they and they alone have treated it "scientifically" hence the term *Alturtumswissenschaft* "Science of Antiquity." For them, just as the railways, steamships and telegraphs transcended all previous means of transport and communication, their scientific and skeptical historical approach or "method" has put them on a categorically higher plane than all their predecessors, especially the "credulous" Greeks.

For them the Ancient Model was a delusion. Just as 'scientific' historians had to discount all the Greek references to centaurs, sirens and other mythical creatures who offended against the laws of natural history, the Ancients' view of Greece as civilized by Africans and Near Easterners, had to be removed, because it went counter to "racial science." It was in this "scientific" spirit that the medical term "Egyptomania" was coined. This was seen as a delusion that affected otherwise rational Greeks with the belief that Egypt was central to their culture.

The claim to be "scientific" simply because they were living in a period of



technological breakthrough is inherently suspect. Nevertheless, the classicists were undoubtedly right when they maintained that the Greek historians held many views incompatible with our own scientific paradigms. These, however, are not especially significant to the question of whether or not Greece was civilized by Egyptians and Phoenicians. On the other hand the racial views of the founders of classics are central to the question of the historicity of the settlements. While, as stated above, the Greeks were torn on their desirability, Ancient Historians of the 19th and 20th centuries have had no such ambivalence. They have wanted or even needed to keep Greece purely European and certainly not have it colonized by Africans and Asians.

To conclude this section, the division is not between skepticism and credulousness, it is one over which group is to be believed; the Ancients with more information and more confused attitudes towards Greek relations with Phoenicians and Egyptians or the Classicists with their "scientific method" and their clear cut paradigmatically based preferences.

### Documents

Although the Aegean in the 2nd millennium is often thought to be pre-historic, this is not, in fact, the case. First of all, we know that much, if not all, of it was literate during this period. Secondly the nearby Levant and Egypt, both of which were fully literate, had contact with the region.

The only surviving and comprehensible documents from the Aegean are the tablets in Linear B found on both Crete and the Mainland from the 14th and 13th centuries B.C. They are written in a Greek which contain many acknowledged Semitic Loanwords (Astour 1967 337-338) and many Egyptian ones too. The tablets are administrative records of palatial economies with striking resemblances to those of the Levant and Mesopotamia. These parallels extend to the system of weights and calques of bureaucratic phraseology (Ventriss and Chadwick 1973 38-60 and 106). There are also a number of personal names such as Aikupitijo and Misarijo (Egyptian) and Turijo (Tyrian), showing the presence of people from these places in the Bronze Age Aegean. Unfortunately, there are no historical texts in Linear B. So, although the tablets prove that there was considerable Eastern influence in Greece in the Late Bronze Age there is no specific evidence to settlements or an invasion.

The same is true of texts from the Levant. Tablets from the great Syrian port of Ugarit from the 14th and 13th centuries show not only that its officials knew about Crete but also that they were trading with it. A 14th century letter from a king of Tyre to the Egyptian pharaoh mentions a king of Danuna who may well have lived in Greece (Astouri, 1976:5).

Egyptian sources are more plentiful. Crete is referred to in a document that may date back to the First Intermediate Period in the 22nd century B.C.

(Vercoutter, 1956: 43-45; Strange, 1980: 71-73). References to the Aegean became more frequent in the Hyksos period  $\pm$  1720-1570 B.C. The Hyksos were a group of largely Semitic-speaking northerners who conquered and ruled Lower Egypt for most of this period. As far back as the 3rd century B.C., historians have linked this period to the biblical tradition of a sojourn in Egypt. They have also related the Hyksos expulsion by native Egyptians to the Exodus. This period also makes traditions among the Greeks themselves of settlements of Danaans and the movement from Egypt to Greece of the Phoenician Cadmus (Diodorus Siculus XL: 3:2).

Interestingly however rulers of H3w Nbw, a country that has plausibly been identified with the Aegean, seem to have been allied with the Egyptians against the Hyksos (Vercoutter, 1956: 13-32; James, 1973: 303). In any event there was close contact between the two regions at the end of the Hyksos period and the beginning of the 18th Dynasty, c1650-1550 (Helck, 1979: 81). It is from this time that we have a list of names from Kftiw (Crete). This contains some Semitic, some Hurrian, many Egyptians names and others of unknown origin (Vercoutter, 1956: 45-50). Apart from the ethnic mix this portrays, it shows Egyptian interest in and claim to know about the island. This emphasis is all the more remarkable in view of the extremely poor documentation on any subject in this period.

The years for which there is most evidence of close relations between Egypt and the Aegean are those from 1450 to 1320 during which the New Kingdom had an empire in the Levant.

In this period there are records of missions from the islands to Egypt and there is no doubt that at least the Egyptians saw the relationship as one of suzerainty (Vercoutter, 1956: 51-100). From this period there is also a list of Cretan and Mainland place-names showing that Egyptian knowledge of the region was relatively detailed (Helck, 1978: 30-33).

Before leaving the Egyptian documents we should mention the forthcoming publication of a major inscription from Mit Rahina in Memphis dating from the middle of the 12th Dynasty, the early 19th century B.C. This details the activities of Egyptian pharaohs by both land and sea in the Levant and beyond (Farag 1980: Posener 1987). Archaeological evidence from a royal religious foundation of the period indicates that at least indirect contact with the Aegean was made at this period (Helck 1979: 13-19). This raises the real possibility of Egyptian expeditions to this region which could conceivably be related to the Egyptian claim, reported by Diodorus, that Kekrops the founder of Athens had come from Egypt (Diodorus: I:28:6). One of the pharaohs mentioned on the inscription (Senwosret I) is called by his *prenomen* Kheper kare' or should it be kakheperre'?

Beyond this, the inscription has much wider ramifications. Firstly it shatters once and for all the aryanist myth that Egyptians never went to sea. It also alters the balance between the relative worth of ancient writings and modern



Egyptology. The former had given details of the massive conquests of Sesostriis and Memnōn who can be identified with the pharaohs mentioned (Herodotus II, 100-105, Diodoros I: 53-58 and II 21-22). These descriptions have been treated as absurd by 19th and 20th century ancient historians because no corroborative evidence for them had been found by Egyptology. This shows how much "science" can miss and how dangerous the "argument from silence" can be even in such a relatively well dug country as Egypt.

Apart from this, however, there is no Egyptian evidence of any possible conquests or settlements in the Aegean. Thus, as with the Linear B texts, all that can be seen from the documents is that there was considerable contact between Greece and the East Mediterranean in the 2nd millennium B.C.

### Archaeology

Plutarch writing in the 2nd century A.D. gave a detailed description of a discovery made 500 years previously of Egyptian objects with an inscription in Boiotia in Central Greece (*De Gen. Soc.* 5-7). Here, however, we will restrict ourselves to modern archaeology. This has found no commemorative Stela or other inscription recording Egyptian or Semitic settlements. On the other hand near the middle of the 2nd millennium, the time specified by the Ancient Model as that of the main Afroasiatic settlements, there appears to have been a sharp break in the material culture of Greece. The Middle Helladic Period  $\pm$  2000-1600 B.C. seems to have been a poor one. Towards its end, however, there appears to have been a drastic social change. This is shown by the extraordinarily rich finds from Shaft and Tholos graves of the period. The graves' pottery is of the same style found before, indicating some continuity. The rich metal work, however, has no Greek precedent. Although distinctive in style the pieces have affinities with contemporary or slightly earlier work from Syria, Egypt and Crete. The graves' wealth would seem to indicate great social stratification. If, as would seem plausible, grave-goods show the real or ideal occupations of their occupants, the new society was very warlike. The graves are full of spears, knives and swords, a new weapon recently developed in south west Asia.

This evidence is interpreted by Aryanists in one of two ways. One, that local chieftains became rich and imported and imitated oriental goods; two, that Greeks went to Egypt to fight as mercenaries and returned with new weapons, techniques and artistic styles. The evidence can equally well be interpreted as showing that the tombs were those of the Egypto-Phoenician of Hyksos warrior ruling class. This, in fact, is the position taken in the canonical *Cambridge Ancient History*. However, the author of this section remains within the Aryan Model by insisting that the Hyksos chieftains had no lasting effect on Greek culture (Stubblings: 1973: 637). Further support for a link between Mycenae and West Semites comes from the fact that both at the

former and Byblos the royal cemetery consisted of a partial circle of shaft graves (Hooker, 1976: 36-38; Montet, 1921-24). If anything therefore the archaeological evidence supports the Ancient Model. Archaeology is however too blunt a tool to provide any certainty on this.

### Language

It must be emphasized at this point that there is absolutely no doubt that Greek is fundamentally an Indo-European language. This is shown by its morphology; case and personal endings, and by its core vocabulary, pronouns, prepositions, numbers and verbs and nouns of everyday agricultural life. On the other hand over 50% of its lexicon, especially in the semantic areas of luxuries, political—not family—relationships, law, religion and abstraction are non-Indo-European. The commonest pattern for languages resulting from conquest and settlement is that seen in English, Swahili and Vietnamese in which the natives preserve the core but the conquerors introduce the vocabulary of urban culture. Using this analogy Greek could not have been the result of an Aryan conquest of Pre-Hellenes but could well have been one from Egyptian and Phoenician colonization. There is, however, another pattern in that found in Turkish and Hungarian in which the conquerors absorbed the cultivated language of their victims. In these cases, however, the outsiders retain their own vocabulary for military terms. In Greek nearly all words for weapons and military organizations are non-Indo-European. Thus to maintain the Aryan Model one has to postulate a typologically unique resulting language.

I believe that many, if not most, of the non-Indo-European elements in Greek can be explained in terms of Egyptian or West Semitic. There is thus no need to postulate a pre-Hellenic substratum.

In the 17th, 18th, and 19th centuries, large numbers of Semitic etymologies for Greek words were proposed (Muss-Arnolt, 1892: 35-155). Since 1880, however, most of these have been discarded. Egyptian was not read until after the establishment of the Aryan Model. Therefore, apart from an interesting attempt by Barthélemy in the 18th century to derive Greek words from roots found in Coptic, no attempt has been made to find fundamental loans from Egyptian into Greek. (Barthélemy, 1763: 212-233).

In both cases, however, loans have been accepted in areas that do not disturb the Aryan Model. Thus, no-one objects to deriving "ebony" from the Egyptian *hbny* or 'sesame' from the West Semitic *SS*. In fact a number of more 'central luxuries' whose etymologies from West Semitic were accepted when thought to be late have now been attested in Linear B. These include *khītōn* "clothes" and *khrysos* "gold." By contrast other etymologies, such as *bōmos* "altar, high-place" from *bāmāh* with the same meaning, are dismissed without discussion, even though non Indo-European etymology for it has



been proposed (Masson 1967: 7). The simplest explanation for these different standards is that the Extreme Aryan Model can not tolerate the presence of Semitic loan-words in central semantic fields such as religion. There are, however, several other plausible etymologies in the same area. Some of these like *nektar* from *niqtar* "smoked or distilled wine," have been proposed before (Muss-Arndt 1892: 143 Levin 1978: 54-55). Others have not; like *kudos* "divine glory or vileness" from KDS with the same meaning; *naiō* "dwell" and *naos* "divine dwelling" from NWH with the same general and specific connotations and *Sphag-* from SPK "sacrifice by cutting the throat." In the absence of competitors they seem very plausible.

The Egyptian origin of the Greek *makarios* 'blessed' from *m3'hrw* "true of voice," the title given to the dead who have passed the test of judgment is increasingly accepted (Vermeule, 1979: 72-73). Other Egyptian legal terms would seem equally plausible; see for instance *martyros* from *mtrw* "witness" and *timā* "honour" in both warfare and law from an Egyptian form attested in Demotic as *tym3* "cause to become just" (Cerny, 1976: 188). Similarly *orthos* "straight upright" would seem to come from *w3t* plumbline or cord used in architectural planning (Baddawi, 1965:9) (the vulture aleph' represented by "3" had a value close to *r* in Early and Middle Egyptian).

In politics there is a striking contrast between the Indo-European root *reḡ*, "rule" or "king" found in *rajaḥ*, *rex* and the Irish *ri*, and the Greek (*w*)*anax* and *basileus*. The former would seem to come from the Egyptian formula *'nh di* "may he live for ever" used after the names of living pharaohs. This etymology is strengthened by derivatives of the Greek root for such apparent oddities as a "sacred coffin" and 'living or flowing water.' The Egyptian *'nh* "life" is used for both of these.

In early Greek a *basileus* was subordinate to the (*w*)*anax*. In Egyptian *p3 sr* originally meaning "the official" became an official meaning "vizir." It has been found transcribed in Akkadian as *pasia-ra* (Edel, 1978: 120-121). As *p* and *b* were not distinguished in Late Egyptian and Egyptian *rs* were frequently rendered by *l* in Greek, there is no phonetic difficulty to impede the perfect semantic fit.

*Sophia* "wisdom" has no plausible Indo-European origin. On the other hand, it can plausibly be derived from the Egyptian *sb3* "teach, teaching." Egyptian *b* is sometimes rendered *ph* in Greek as in the goddess Nbt ḥt as Nephthys. Thus there is no phonetic objection to an etymology that fits well with the Ancient tradition that *sohpie* came from Egypt.

To turn now to weapons; the derivation of the Greek *xiphos* "sword" from the Egyptian *sft* with the same meaning has been generally accepted (Cerny, 1976: 171). That of its synonym *phasganos* from the Semitic PSG "cleave" would seem equally plausible. These two words are of particular importance as they denote one of the new weapons of the Shaft Grave Period. The sword also played a central role in mythology, as the magical weapon of the con-

quering heroes like Perseus and Theseus whose enemies seldom, if ever, possessed them. The other military breakthrough of the period was the chariot. *Harma* the Greek word for this would seem to come from "tackle" as there is a large number of related words in the semantic field; "net, rope, string together." The whole cluster can be plausibly derived from an Afroasiatic root *ḤRM* with the same meaning, found in both Semitic and Egyptian.

These are only a few of the many hundred more or less plausible Egyptian and Semitic etymologies for Greek words, most of which have no Indo-European competitors. Cumulatively they would seem to form a sufficient proportion of the Non-Indo-European elements in Greek to allow one to dismiss the hypothetical Pre-Hellenic substratum. This would be replaced by an Egyptian and Phoenician superstrate, needed if one is to sustain the Ancient Model.

### Toponyms

Very few Greek place-names can be explained in terms of Indo-European. Aryanists see them as Pre-Hellenic. They stress the importance of two groups ending in *-sos* and *-nthos* which they see as preserving a common substratum with other outcrops in Anatolia and Italy (Haley and Blegen: 1927: 141-154). The situation, however, is not so simple, as these suffixes are found at the end of European and Semitic stems showing that while some may be ancient they cannot be used as Pre-Hellenic indicators (Kretschmer, 1923: 84-106). There is also some doubt as to whether the clusters have single origins (Laroche, 1975: 213). This is not to deny that there are toponymic similarities between Greece and Anatolia. These can be explained within the Revised Ancient Model in two ways. Firstly, the common Indo-Hittite substratum it posits and second, a common reception of Egypto Phoenician culture by both regions. Thus, for instance, one finds such purely Egyptian place-names as Abydos and Sinope on the *Northern* coast of what is now Turkey.

A large number of Greek toponyms have plausible Semitic or Egyptian origins. The river-name Iardanos appears both in Crete and the Peloponnese. This, as many scholars have seen, is clearly derived from Iardān or Jordan (Frazer: 1898: IV: 94). The name Anigros would seem to come from the semitic root (N)GR "spring forth" or "flow." This, often with the sense "oasis" or "river in the desert" is found all over South West Asia and North Africa, most notably for the Niger river. Egyptian names include P(h)eneus from *p3 nwy* "the water or flood." Legends concerning these Greek places frequently refer to floods. Another example is that of what is probably the commonest Greek river-name Kēphisos. This would seem to come from the Egyptian toponym *kḥh* "cool pure spring or river source" with the *-sos* suffix.

Mountain names, too, have Afroasiatic etymologies. The stem *sam-* found all over Greece in such names as Samos, Samikon and Samothrace almost certainly derives from the Semitic *šam* "high" or "sky." The many names of



high cities of the type Hermione would seem to derive from the West Semitic HRMN "sacred mountain" found all over the Levant notably in Mount Hermon. The name also appears in South West Asia without the final *-n*. In Attica there is a sacred mount Harma. Given the paucity of Indo-European names in Crete, Mount Ida is less likely to derive its name from the Greek *idē* "timber" than it is from the Semitic YD "hand." That this was at least the way in which the name was understood, can be seen from the association of this mountain and the one of the same name near Troy, with 5 Daktyloi "fingers."

Egyptian mountain names seem less common, though Mount Pelion may derive from *p3 rw* "the lion" and there is a mount Saita in Arkadia which presumably got its name from the Egyptian city of Sais (see below). However, Egyptian names predominate for the cities. It has frequently been argued that the Greek Thebes derived its name from the Canaanite *tebah* "ark, chest" (Astour: 1967: 158). This was probably an element in the shaping the name but its essential is more likely to come from its Egyptian etymon *db3* "chest" and *db3t* "palace." As a place-name *Db3* was used for many cities probably including the Hyksos capital otherwise known as Avaris (Brugsch, 1869: 922). The possibility that it was understood by Greeks to be a generic term for "Egyptian capital" would explain their use of Thebes for the later capital in Upper Egypt which the Egyptians themselves never called *Db3*.

Variants of the name Sparta are found in many places in and out of Greece. They would seem to come from the Egyptian *Sp3t* "nome" or "district" and "district-town." The link with the Peloponnesian Sparta is confirmed by a parallel between an Egyptian *Sp3t* attached to the Jackal god Anubis and the Spartan cult of dogs and worship of Anubis' Greek equivalent Hermes. This is epitomised in the name Lakedaimōn "Howling Spirit" which would seem to be a calque from the Egyptian place-name *k3 inpw* Canopus "Spirit of Anubis."

The names Athens and Athena are clearly Egyptian. According to Plato and many other Greek writers there was a close association between the Greek city and the Egyptian Sais on the Western and Libyan edge of the Delta. The two were linked because they were believed to have been founded by the same goddess called Nēit in Egyptian and Athena in Greek (Plato, *Timaeus*: 21). Not only did the two goddesses resemble each other in classical times, but, through iconography they can be linked by a figure-of-8 shield from 4th millennium Egypt through 2nd millennium Crete and Mycenae to 1st millennium Athens.

All Egyptian cities had as well as secular ones religious names. That of Sais was Ḥt Nt "House or Temple of Nēit." In other Egyptian toponyms Ḥt- was rendered At- or Ath- in Coptic and Greek. This would explain the first syllable of Athēnai. The second could come from a prothetic vowel A- before Nēit. This is suggested by the names of similar divinities 'Anat and Anaitis found in the Levant and Persia. The diphthong in Nēit is paralleled by that in the Homeric form Athēnaīē. Final *-ts* disappeared from both Egyptian and

Greek. Thus for the city name there is a good phonetic fit and a perfect semantic one. There is even ancient testimony to this effect. Kharax of Pergamon wrote in the 2nd century A.D.: "Sais according to the Egyptians is said Athena" (Fr. Hist. Gr. III 639). This makes good sense if one identifies Ḥt Nt with Athenai. Without it, it is gibberish.

The fact that the Greeks used the same name for the goddess and her city fits exactly with the Egyptian custom of addressing or referring to divinities by their dwellings. The classic example of this is Pharaoh from Pr'3 "Great House, palace." Another was Pr Wdyt "House of Wdyt," the goddess of greenness, fertility and snakes. These emerged in the Delta during the flood. An Egyptian inscription found in Crete mentions the cult of Wdyt and there are several figurines of a beautiful goddess holding snakes. Thus on both iconographic and linguistic grounds it would seem plausible to link Wdyt to the Minoan "snake goddess" and Aphrodite. The latter's derivation from Pr Wdyt provides no difficulty. Egyptian always put a prothetic vowel before initial consonant clusters. *W* is frequently rendered *o* in Greek loans. See for instance the derivation of the Greek *pontos* "distant ocean and land beyond" with the Egyptian Pwnt "distant land reached by sea," or the divine name Osiris from Wsir.

Unlike Athēnē who has no Indo-European etymology, Aphrodite has one though it is not very plausible. The first part of her name is derived from *aphros* "foam"—which itself comes from the Canaanite 'āpār "dust"—the *-dite* is unexplained. The legends concerning her birth from foam would seem merely to be false etymologies.

Another Greek goddess with a plausible Egyptian name is Hekate, a magical old crone with a special concern for fertility. In the Egyptian pantheon there is a goddess Ḥkt who is a frog old woman associated with *hk3* "magic" and rebirth after death, which was presumably in some way connected to a frog's obvious fertility. The preservation of the final *-t*, where it was lost from that of Nēit is no argument against either. Loans between languages can not be traced with the elegant precision of genetic relationships. Thus while the varied initials of "thou" *du*, *tu* and the Greek *su* follow known general sound-shifts, loans can produce many frequent varied forms from one root. See for example the English "cantata," "chant" and "shanty" from the Romance *cant-*.

The etymologies of three names of goddesses should be balanced by one of a male divinity. Ares is simply an Indo-European word for "noble." As such it was used for many gods. The one now known by that name, was called Enyalios or Enyo in Linear B and Homer. The Egyptian god of war was called "In ḥrt" later transcribed in Greek as Onuris. There is little phonetic difficulty with this derivation, as the *r/l* confusion has been mentioned above.

It is frequently said when such etymologies are proposed, that, coincidences abound and that one could find equally good ones between any two lan-



guages. I reject this at two levels. Firstly I have been unable to make similar parallels with Greek from East Asian or Bantu languages, and there would seem no reason why other distant languages should be more promising. Even accepting for the sake of argument, that this could be the case, there is a categorical difference between drawing parallels between say, Algonquin and Greek with the huge spatial and temporal distances between them, and ones between Egyptian and Greek. In the latter case there was not only geographic and temporal proximity but also there were widespread and persistent reports of a close cultural contact.

In the case of divine names Herodotos specifically stated: "The names of nearly all the gods came to Greece from Egypt (*Histories*, II:49). This statement was never challenged in Antiquity. It must further be emphasized that the only Greek divine names with plausible Indo-European names are Hestia and Zeus and even the latter name has some phonetic problems.

In his Book II Herodotos gives details of many cultic parallels between the Greek and Egyptian religious systems and explicitly reasons that as they were closely far older in Egypt, that must be their place of origin (II:49). It is interesting to note that at the University of Oxford all books of Herodotos are required reading except for Book II. The situation is not so clear cut at Cambridge but there too Book II is omitted with some others.

There are many detailed mythological parallels between the Egyptian, Canaanite and Greek systems (Astour, 1967). Some of the names of the best known Greek heroes lack Indo-European roots but have plausible Semitic or Egyptian ones. Professor Astour has demonstrated that Bellerophon comes from Ba'alrāphon "Lord Healer" (Astour, 1967: 259-260). According to Greek tradition Memnōn was both an Egyptian pharaoh and an Ethiopian conqueror who reached Anatolia. In the light of the Mit Rahina inscription it would now seem right to derive his name from Imn m ht the name of several pharaohs in the 12th Dynasty, one of whom is referred to as having led expeditions to the north. If this name of a great conqueror was taken, like that of Caesar or Charlemagne as a royal title, it would explain the name Agamemnōn, Aga-, "Great" and Memnōn.

Despite his common portrayal as a great Aryan hero, Akhilles' name can not be explained in terms of Indo-European. Its first element is clearly the very frequent Semitic aromatic initial Ahi- "My brother is . . ." seen in Ahiram etc. The second element is more obscure. The hero's other names Peleus or Peliades both derive the Egyptian p3 rw "the lion." This fits perfectly with the many parallels Homer drew between the hero and the animal. Peleus is sometimes differentiated from Akhilles and called his father. This explains the patronymic suffix -a/ides. This itself has no Indo-European root and must come from the Egyptian *id* "child."

Thus as with toponyms the evidence from theology and mythology overwhelmingly supports the Ancient over the Aryan Model. To sum up of the

seven criteria used to compare the two models three; intrinsic, documents and archaeology tend to favour the Ancient the others language, toponyms, divine names and mythology support it unequivocally.

Other applications of the Aryan Model in the historiography of the origins of politics, science and philosophy of Archaic Greece will be discussed in a later paper in which similar conclusions will be drawn.

It could be asked whether this apparently abstruse historiographical problem has any relevance today. Why should one disturb Classics with its harmless mysteries. My answer to this is on two levels. Firstly I believe it is methodologically important to attack Romantic scholarship the combination of romanticism and positivism. According to it what is not proven is beyond the reach of reason. This is doubly misleading because it gives exaggerated and sometimes mistaken respect to the "certain" and it can be used to inhibit fruitful estimation on the basis of plausibility. Secondly, Romantic scholarship has used this double technique to maintain a myth of European isolation from and superiority over the rest of the world which is as historically misleading as it is politically pernicious.

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## THE STOLEN LEGACY

John A. Williams

**Summary:** *The controlling scientific, religious and political mechanisms of Western Civilization are to be found rooted in South European Greek thought, from Thales to Aristotle. But the late Professor George G.M. James in his work The Stolen Legacy dismantles the long-accepted argument that civilization as we know it originated in Greece. James traces Greek philosophy back to its source in Egypt, from the Memphite Period until after the invasion by Alexander the Great who, James asserts, was probably accompanied by Aristotle and others who confiscated 5,000 years of knowledge accumulated in the temples and libraries of Egypt.*

Back during the Sixties James J. Kilpatrick, then a reporter-editor for the Richmond (Va.) *News Leader* and a contributor to other conservative publications, demanded to know from James Baldwin during a television interview that was charged with hostility, what Negroes had contributed to civilization.

I remember the question. It is traditional and its ramifications need not be spelled out here. I do not recall Baldwin's answer. No matter. For, as brilliant as it could have been, Kilpatrick would have slipped it or ignored it altogether, just as other officials of Western Civilization have done.

These officials are legion. Some service the elite scholars; others serve the masses over television. They perpetuate each other and the understanding is there that Western Civilization begins where *they* say it begins because, for the present, they have access to, if not control of, the media through which flows this message to the people. However, because their view persists, the view need not be true. What is known and what is true are vastly different propositions.

George G.M. James' phenomenal work, *Stolen Legacy*, helps us by a quantum jump to know what a still gathering army of scholars of all races believes to be true. That truth is of course that the vaunted civilization of the west originated nowhere else but south of the Mediterranean Sea.

Professor James is more concerned with the relationship of Egypt to European Greece than with Interior Africa to Egypt. But, Diop has done this, so nothing is lost. Indeed, *Stolen Legacy*, together with *The African Origin of Civilization: Myth or Reality*, forms a mighty cornerstone in the architecture of corrected history.

This work by Prof. James was first published by the small Philosophical Library in New York in 1954 on the dying echoes of the McCarthy era, and on the rising hopes given wing by the Supreme Court decision. James was born in Guyana and educated in England and the U.S. In this country he taught at several



colleges and universities. His area of specialization was large: Mathematics, Greek, Latin, Logic, Philosophy and Social Science. Prof. James died the same year of the original publication.

James believed that his book would help to turn the tide of racism washing over the western world; he believed that, if people *knew* the *truth*, knew that the Greek thinkers merely plagiarized, copied, altered, *stole* what the Egyptians had amassed in all the sciences and arts over more than five millenia, the problem of racism would immediately vanish in a white cloud of universal good will and brotherhood. Was he then so different from the rest of us working in this area? Nevertheless, he would have been bitterly disappointed but perhaps made even wiser than he was, to have discovered during the past 27 years just how deeply entrenched is racism on all levels of western society, and how, like a mirage, it goes and comes, cunningly offering solution, but in the end and just as cunningly, returns in other guises even more awesome than before.

For, in the final analysis, *Stolen Legacy* is about behavioral control. Dean Asa G. Hilliard in his introduction to the 1976 reprint writes: "Mental bondage is invisible violence." Prof. James wished to free all of us from that "invisible violence." We must weep for the man and for that wish.

There is nothing elegant about theft. But James' work proceeds with a certain determined elegance and much repetition so that we do not miss the point he is making. That point is that for a period of about 600 years, highlighted by the invasion of Egypt by Alexander the Great in 331 B.C. the Greeks, after being prohibited from doing so for 5,000 years, according to James, came and went in ever increasing numbers to study with the Egyptian priests.

The thievery was piecemeal at first: A Thales here, an Anaximenes there; a Pythagoras, a Heraclitus. When Alexander built his city near the delta of the Nile, conquered Egypt became Greek; and the Greeks had at hand after so long a time not only the great doctrines and books, but the people who could teach them what these works contained.

In any court it is not enough to make accusation. There must be some evidence available. In the present case that evidence must be circumstantial. The robbers are long dead and their goods everywhere distributed. They have become commonplace in our schools and academies. But, first, who are the accused? The good Professor James lists many names but, for each name cited, several others must certainly linger just outside the courtroom.

The defendants listed in James' several categories are as follows:

#### *The Pre-Socratic Ionian School*

- |                |                         |
|----------------|-------------------------|
| 1. Thales      | 620-546 (Also 640-550)* |
| 2. Anaximander | 610-547                 |
| 3. Anaximenes  | ? -528 (Also 502)       |
| 4. Pythagoras  | ? -530 (Also 540-510)   |

\*All dates are B.C. and approximate.

(Ionia was in "Asia Minor" and these men either came from along what is now Israel, Jordan, Syria, Lebanon and somewhat deeper eastward and northward into Turkey, or went there after sojourns in Egypt.)

#### *The Eleatic Philosophers*

- |               |                       |
|---------------|-----------------------|
| 1. Xenophanes | 370 - ? (Also 556-?)! |
| 2. Parmenides | 540 - ? (Also 510-?)  |
| 3. Zeno       | 490 - ?               |

(Elea or Velia was located in southern Italy.)

#### *The Later Ionian School*

- |               |                                    |
|---------------|------------------------------------|
| 1. Heraclitus | 530 - 470 (Also 510/530-470)       |
| 2. Anaxagoras | 500 - 430                          |
| 3. Democritus | 420 - 316 (Also 494, 490, etc. -?) |

#### *The Athenian School*

- |              |         |
|--------------|---------|
| 1. Socrates  | 469-399 |
| 2. Plato     | 427-349 |
| 3. Aristotle | 384-322 |

(There is not much quibbling about the birth and death dates of these three thinkers in whom the deepest foundations of western culture are sunk. By the time they were in operation, the Greeks, considered by the Egyptians to have been "but children," were well on their way to scattering the label "barbarian" throughout the rest of the world.)

These then are the accused in the first degree of grand theft.

Beside being Greek, these men have the following in common: (1) they went directly to Egypt to study what James calls the Egyptian or North African Mystery System or, (2) were taught by others who had had direct contact with the priests in Egypt; (3) they taught fragments or elements of what they had studied, and (4) some appropriated from the Library at Alexandria sacred and rare books that enabled them easy access to Egyptian doctrines; (5) they or their disciples broke the fundamental rule of the priests that knowledge was not to be set down but transmitted orally ("You did not tell everything to everybody."); (6) neither these men or their Egyptian-acquired knowledge were welcomed in Greece (and later Rome), and several were sent into exile; Socrates was executed by hemlock not for corrupting the *bodies* of young men, but for corrupting their *minds* with knowledge both alien and frightening to Greek officials; (7) many of them "travelled" or dropped from sight for a period of time, only to reappear in their 30's or 40's filled with knowledge and equipped to found schools of thought. Not many historians say, as James does, that the lost time in many cases was a period of study in Egypt or in Egyptian colonies where earlier students had become masters. (This is a phenomenon that calls to mind Moses who is often cited not only as being Egyptian, but an Initiate in the Mystery System. John the Baptist, Jesus Christ and Paul of Tarsus are also known for disappearances and reappear-



ances and for beginning new and often disconcerting "new" religious movements.) It is quite probable that the "lodges" or schools that James speaks of, persisted secretly long after the Greeks had given way to the Persians and Romans. James also points out that the Fourth Century Roman emperor, Theodosius, and the Sixth Century emperor, Justinian, felt obliged to curtail the influences of those who taught in the temples and schools of philosophy which, James states, indicates that the Mystery System was still employed. Because of this, it is likely that the clash between the Roman Catholic Church and the likes of Giordano Bruno and Galileo, whose theories of the solar system and the movement of heavenly bodies, were but a more recent struggle between the still extant (through the Moorish invasions of Europe) doctrines of Egyptian knowledge and conservatism.

In the bill of particulars advanced by Prof. James, *Thales* is supposed to have taught (1) that water is the source of all living things and that (2) all things are full of God.\*

*Anaximander* is charged with teaching that the origin of all things is infinite, the *Aperion*, "the modern equivalent of space."

*Anaximenes* taught that all things originated from air.

These teachings are all modifications of the Mystery System, according to James.

*Pythagoras* is charged with teaching transmigration or the immortality of the soul and its salvation; the cycles of birth, death and rebirth; also the union of opposites, the *summum bonum*, or Supreme Good, the process of purification, geometric certainties, and the cosmological doctrine that all things are numbers. He saw the universe composed of 10 bodies and thus represented by the number, 10. Also, adhering to Egyptian doctrine, that a central fire exists in the universe around which the planets revolve from west to east in harmony and regularity.

*Xenophanes* taught the unity of God, temperance and that the best life was one of simplicity. *Parmenides* taught the elements of a poem and the doctrine of reason (logos), truth and cosmology. (James: "Here Parmenides simply repeats the Pythagorean doctrine of opposites and anthropology.")

*Zeno's* "doctrines were intended to be a contradiction of Motion and Plurality and Space . . ." He taught that, "If beings exist in Space, then Space itself must exist in Space, ad infinitum," and that, "if magnitude exists, it must be infinitely great and infinitely small, at one and the same time . . ."

*Heraclitus'* teachings included the belief that the underlying element of the universe is fire; that change is uniform, not random, and that fire in the universe is "transmuted successively into vapour, water and earth; only to go through a similar process as they ascend again into Fire." He also taught that the universe contains elements of old and new, and "the Union of Opposites," a doctrine

\*The bill of particulars, to the extent that it is possible, is here only briefly presented.

which undergirds the philosophies of nearly all these men, and is known in the East as Yin and Yang. Heraclitus in addition advised that knowledge derived from the senses is illusory; true knowledge comes from the upward path that leads to the eternal fire. He also preached the doctrine of the Logos: the "hidden harmony of nature ever produces concord from opposition."

*Anaxagoras* is charged with teaching that *Nous*, the mind, alone, is self-moved and is the cause of motion in the universe, and that "sensation is produced by the stimulation of the opposites," a recurrent Grecian, though originally Egyptian, theme.

*Democritus* is indicted for teaching the description of the atom, its qualities, its identity with reality, its role in creation and in the phenomena of life and death.

The philosophies preached by *Socrates* include these: the supreme good or *summum bonum*; that from opposites comes the harmony which is the union of the two; immortality, the transmigration and salvation of the soul, self-knowledge ("*seauton gnothi*"), the basis of all knowledge and which, James tells us, was everywhere inscribed on Egyptian temples as "Man, know thyself"; astrology and geology.

"The doctrines attributed to *Plato*" are scattered through many disciplines. In general they apply to natural phenomenon, the *Nous*, the creation. His ethical doctrines include a vision of the Ideal State and a Definition of Idea.

*Aristotle* stands charged with accumulating all previous teachings under his authorship, all of which, according to James, were derived from the Egyptian or North African Mystery System. These doctrines include: metaphysics, dealing with Being, Matter, Form and Cause; speculation on God's existence; in which God is named as One, the Unmoved Mover of all things, the First Intelligence, free from material conditions. Aristotle also dealt with the origin of the world, finding Nature to be eternal because Matter, Motion and Time are eternal. He saw the world as one globe among several in the heavens. According to Aristotle, the Soul transcends all material conditions and is a harmony of body and the blending of opposites. (The repetition of this doctrine is obvious.)

These, then, in brief, are the doctrines the accused taught and promulgated throughout what was to become Western Civilization under the libelous notion that they were the products of Greek thought. Prof. James is as meticulous about the source of these ideas as he is in citing the Greeks' use of them.

1. "The principle of opposites originated from the Mystery System whose gods were male and female, and whose temples carried before them two pillars as symbols of the principal opposites."

2. "The existence of God . . . has not only been embraced by Socrates, Plato and Aristotle, but also by people of the remotest antiquity . . . The dates of these sources carry us far back into . . . many centuries before the time of Aristotle, between 2,000 and 5,000 B.C." (This would preclude the formulation by even the earliest Greek thinkers.)



3. The "Unmoved Mover" is none other than the Atum of the Memphite Theology of the Egyptians, the Dimiurge, through whose command four pairs of Gods were created . . . Atum remained unmoved as he embraced Ptah. Thus the family of Nine Gods was created and has been named the Ennead."

4. Referring to the solar system, James points out that "there are nine major planets and the sun is the parent of the other planets." First studied in the Egyptian temples, this construction of the solar system still prevails.

5. Aristotle's dictum that, because "Matter, Motion and Time are eternal, therefore the world is eternal," is, says James, a paraphrase of Democritus' "Nothing comes out of nothing." This doctrine James states, "of the eternal nature of matter, takes us back to the creation story of the Memphite Theology . . . in which Chaos is . . . Primeaval Ocean Nun out of which arose the Primeval Hill Ta-tjenen . . . Under these circumstances we cannot give Aristotle credit for the authorship of this doctrine . . . (also) he contradicts himself in his Physics VIII 1.25, when he speaks of the world as caused. A thing cannot be eternal and infinite, and at the same time be finite."

6. The doctrine of the Soul to which Aristotle applies five attributes originated with nine attributes listed in the *Egyptian Book of the Dead* (Budge, 1895, 1967).

7. James maintains on the authority of Strabo and Plutarch that after Aristotle and others looted the libraries in concert with the invasion of Egypt by Alexander the Great, "The books fell into the hands of Theophrastus who succeeded him as Head of his School. At the death of Theophrastus, they were bequeathed to Neleus of Scepsis." The books were eventually taken to Rome in 84 B.C. "where Tyrannio, a grammarian, enabled Andronicus of Rhodes to publish them."

8. Aristotle could not have written all the works listed under his authorship. Here James agrees with many other scholars. (In addition, there exists considerable doubt about the authorship of many works, said to be Greek, that have come down to us.) For example, James suggests, if we are told that Socrates taught Plato and Plato taught Aristotle, and there being no evidence that Socrates ever taught Mathematics, Economics or Politics, then something is amiss. Prof. James insists that, comparing only two of several lists of Aristotle's works reveals that they differ greatly in number, subject matter, style and date. The first list, that of Hermippus (200 B.C.), contains 400 books. Ptolemy's list, compiled between the First and Second Centuries A.D., contains 1,000 books. James asks: "If Aristotle in 200 B.C. had only 400 books, by what miracle did they increase to 1,000 in the Second Century A.D.?"

With Aristotle in the vanguard of so-called Greek thought, James reaches back through him to reach the major figures against whom he has pressed charges. In each section of his work he lists the doctrines taught together with their Egyptian equivalents, utilizing not only his own considerable skills, but also calling as witnesses in addition to Plutarch and Strabo; Philo, Diodorus, Herodotus and

Clement. Modern classical scholars also take the witness stand; Kendrick, Moret, Davidson, Frankfort, Turner, Vail, Zeller, Budge, Muller, et al., who in many cases must be considered "unfriendly witnesses for the prosecution."

But, the saddest of ironies infects this book. For, it was the extensive study of the very men Prof. James charges with theft that he was able to detect that there had been theft at all. The ancient Egyptian priests must be somewhere smiling, and we are called upon to remember that adage: What goes around, comes around, spotlighting even those just outside the courtroom: Philolaus, Theophrastus, Plotinus, Homer, Euclid, Eratosthenes, Archimedes . . .

Perhaps these lines, written by 19th Century poet and scholar A.C. Merriam for Herodotus equally could have been set down as a tribute to Prof. George G.M. James:

"He was a mild old man and cherished much  
The weight dark Egypt on his spirit laid  
And with a sinuous eloquence would touch  
Forever at that haven of the dead."



## BLACKS IN ANTIQUITY: ETHIOPIANS IN THE GRECO-ROMAN EXPERIENCE

(By Frank Snowden. Cambridge: Belknap, 1971)

Asa G. Hilliard

In 1974, at a United Nations symposium in Cairo, eminent African scholars Professors Cheik Anta Diop and Theophile Obenga engaged in debate with several other scholars such as Professors Jean Vercoutter of Paris, Nicole Blanc, and J. Leclant from the Sorbonne in Paris. The debate included the question of whether ancient Egypt was a black or a white civilization. The report of the encounter was summarized as follows in an official UNESCO publication:

Although the working paper... sent out by UNESCO gave particulars of what was desired, not all participants had prepared communications comparable with the painstakingly researched contributions of Professors Cheik Anta Diop and Obenga. There was, consequently, a real lack of balance in the discussion. (UNESCO, 1978, p. 102)

This comment symbolizes a basic problem in treating historical material on African people at home or abroad. There has been generally a lack of "painstaking research" utilizing primary data in the work of most authors who have written about African people. Most often it has been the conquerors of African people or their descendants who have written about Africans, and who have done so in quite self-serving ways. This has given the world a distorted history of African people. However, it has also given the world a distorted history of Europe and "the West" as well. Not only has the general image of Africa been negative, the quality of scholarship on Africa has been extremely poor as well.

During recent years, a small group of African and African-American scholars (Cox, 1974; Diop, 1974; Harris, 1977; James, 1976; Jones, 1972; Rogers, 1969; Van Sertima, 1976) have begun to revolutionize the basic approach to the study of the history of African people. Rather than confining themselves to a repetition or rearrangement of the limited and biased material from traditional sources, these scholars have returned to such primary data as have been available, or have discovered new primary data, and have presented these along with their new interpretations. Frank Snowden's *Blacks in Antiquity: Ethiopians in the Greco-Roman Experience* falls within this latter category.

Snowden's work is extraordinary and monumental, though brief. It is comprehensive in that it draws upon primary data from ancient literature, epigraphy, papyri, numismatics, and archaeological fields from the time of Homer (9th century B.C.) to the time of Justinian (6th century A.D.), a period of almost 1,500 years. Snowden has had the additional advantage of having lived and studied in Egypt, Greece, and Italy.

Snowden approached his task as did William Leo Hansberry (Harris, 1977), who examined for the first time all of the writings of the "classical writers" of Greece and Rome for the actual references that they made to Africa and Africans. Like Hansberry, Snowden goes directly to the oldest classical sources such as Homer, Xenophanes, Diodorus, Virgil, Ovid, Petronius, Eudoxus, and so forth. He concludes from what they had to say about the Ethiopians that "Ethiopians were the yardstick by which blackness was measured." Snowden is well aware of the difficulty and of the need for caution when using any term to refer clearly and accurately to biologically distinct groups. Therefore, he presents the testimony of historical writers and much physical primary data on the physical makeup of Ethiopians and synthesizes that information. In the process he finds striking agreement from diverse ancient sources. For example, he finds that the word *Ethiopian* was used by Greeks to refer to the "sunburnt" or black-faced people. Some Greek writers such as Herodotus are even shown to have made fine distinctions between types of Ethiopians (black-faced people), such as eastern or western Ethiopians, as well as their various shades of "black" color. Snowden examines the language of Greece and Rome and finds that it is full of references to the color of black people, such as "Afer" (African), "Indus" (Indian), "Maurus" (Moor), and "Melas". These words were used as equivalents for "Ethiopian". It remained for such writers as Xenophanes and Herodotus to connect additional physical attributes such as flat noses or curly hair with black color as a description of Ethiopians. Something of the ethnic pride of the Ethiopians is indicated by the citation of Empiricus' references to the fact that Ethiopians' standard of beauty caused them to prefer the blackest person with the flattest nose, while the Persians seemed to prefer the whitest color with the most hooked nose. This reminds us of the recent and culture-bound nature of color prejudice as a product of the western world.

Snowden's work demonstrates how important it is for any researcher or general reader to keep labels clearly defined if history is to be understood properly. The names of the tribes of Ethiopians in Africa were the Blemmyes, Megabari, Troglodytes, and Nubae. Therefore, these names as well as such names as "Niger", "Afer", "Ater", "aquilus", "exustus", "fuscus", "percoctus", and "nocticolor" generally refer to Ethiopians. Without such information as this, many scholars may read material which pertains to Ethiopians or black people without being aware that they are doing so. As Joel G. Rogers has shown, many of these names evolve into later European designations for black people or African people even though their meaning is lost to most contemporary readers.



For example, Rogers shows; that "maurus", "moor", or people of "Mauretania", who were in Europe in large numbers as a consequence of invasions from Africa, left their traces in the records of European heraldry in several European nations. European family crests showing black faces and coarse hair are accompanied frequently by such African derivatives as Mawr, Moore, Moorehead, Morris, Morrison, Mora, Maurice, Mareau, Moretti, Muir, Mohr, meaning a person from Mauretania. Sometimes the label is a bit more indirect with names such as Schwartz, Schwartzkopf, and Schwartzmann, which are German for Black, Blackhead and Blackman. LeNoir is French for "the black", as well as Black, Blackmun, and Blackman in English, all of which may be translated to mean "black" or "black person", even though present day bearers of such names may bear few if any visible traces of African physiognomy.

We learn from primary evidence that these Ethiopians were in intimate contact with Greece and Rome from the moment that we have records of Greece and Rome, and probably before, as is stated by Jones (1972). Homer writes in *The Illiad* and *The Odyssey* of these Ethiopians as "blameless" and pious people. They appear at Troy as soldiers under the leadership of Ethiopian General Memnon. Therefore we learn of Ethiopia and Ethiopians long before there is even a conception, much less a political entity, of Europe. As Europe emerges, we have neither Greece, Rome, nor Europe without Ethiopian contact. The literary documentation for this is only a small part of the large and diverse body of evidence which is presented by Snowden. There is physical evidence in abundance. As he says in the book: "From the sixth century B.C. onwards until late in the empire for a period of covering a span of nearly 1,000 years, artists using the negro as a model in almost every medium, and as a favorite in many, have bequeathed us a valuable anthropological gallery."

The physical evidence for an Ethiopian (black African) presence in Greece and Rome is compelling and extensive. Snowden shares many photographs of some of the primary data, including photographs of carvings, pottery, paintings, and coins. This photographic evidence is not to be disputed. As evidence it is quite unlike the undocumented assertions by traditional scholars about the history of Africans. As Snowden has indicated, it is only because the racism of the present is projected by today's authors into an ancient world that did not know racism as we do, that we have become so misinformed about Africans, and therefore misinformed about history.

In general, Snowden's work is meticulous. It is only when he departs from this regimen that he too begins to reflect the legacy of the distorted perspectives of his predecessors. For example, without presenting the type of data that he has used in other places, he, like many previous writers, leaves the impression that Hannibal was white. The available numismatic data are supposed to show "Hannibal's elephant" and his "elephant driver". Presumably, the nappy-headed figure on the coins of the realm is too hard to imagine as a black person, even though Hannibal was an African (Carthaginian). Again, without using the type of

meticulous primary evidence which he uses to describe the Ethiopians, Snowden implies on p. 192 that there was biological distinction between "Egyptians" and "Ethiopians". Snowden appears to join other scholars from the past who do not require proof of the "whiteness" of given populations who are the founders of great civilizations. Therefore, scholars have *assumed* that the Egyptians were white unless proven otherwise. On the hand, proof is required if it is asserted that Egyptians or Ethiopians were black, even though both Egypt and Ethiopia remain essentially black nations today. Even today, the African climate is hostile to those of European descent, and the culture of ancient and contemporary Africa was and is quite distinct from that on the continent which would later be called "Europe" (after the African princess Europa).

Black Africa had a sustained impact on the life and culture of Greece and Rome (Diop, 1978; DuBois, 1972; James, 1976). In fact, the literary, epigraphical, archaeological, numismatic, papyrological, and cultural data have yet to be presented which will show the fantasized Hollywood creation of white Egypt or Ethiopia (Diop, 1978). Therefore, the presumption of a white Egypt must be relegated to prejudice, not scholarship, and is out of character with the rest of Snowden's treatment of the subject.

It is most unfortunate that Snowden seems not to be aware of the work of other African and African-diasporan scholars whose prior work is directly relevant to his own. For example, he makes no reference to the great scholars Cheik Anta Diop, William Leo Hansberry, George G.M. James, or Joel Rogers, even though their pioneering documentation work and their similar approach antedate Snowden's own work in 1971. All of these scholars are distinguished for their research utilizing primary data and for providing comprehensive reinterpretations of racist and distorted history. It is unfortunate that the contemporary academic socialization of scholars leaves so many apparently isolated from creative black scholars whose work could be of great help because of the unique perspectives and priorities which are reflected in their work. This is not to suggest that the work of white scholars should be ignored. Quite to the contrary, several white scholars such as Churchward (1913), Higgins (1836), and Massey (1974) have been courageous and thorough. However, for some scholars, it appears that the attraction of the traditional history is overwhelming, impeding the use of available documentation.

Snowden's work must be seen against the background of a general ignorance among Americans regarding the African antecedents of much of what came to be known as Grecian or Roman civilization. Religion, astronomy, science, architecture, medicine, and many other areas of knowledge in "Western civilization" bear the unmistakable stamp of African parenthood (Diop, 1974; Freud, 1967; James, 1976; Massey, 1974). Unless this is done, the presence of Africans in Greece and Rome, indeed in all parts of the earth, will continue to shock new "discoverers". Physical and cultural data exist to document the ancient migrations of African people to India, China, Japan, the Philippines, the Pacific Is-



lands, North and South America. Therefore, it should come as no surprise to the informed reader that Africans have been in Africa (which does still include Egypt) and in Europe (which is only 20 miles away) from earliest times to the present. (Clegg, 1978; Higgins, 1836; Churchward, 1913). Therefore, Snowden's work is not the revelation of an extraordinary reality. It is only what should be the routine documentation of a small part of the experience of African people.

*Blacks in Antiquity* is a groundbreaking book, even with the limitations which are cited above. It is invaluable for serious scholars on Africa and Europe.

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## AFRICAN POPES

Edward Scobie

In his book *The Saints Go Marching In*, Robert Fulton Holtzclaw, M.A., made a very important statement in the Preface:

Roman Africa was Roman in name and government, but not in population. The names of the gods and people became Latinized because Latin was the language of the masters of commerce. But the majority of the people were black and the Punic language was spoken until the Islamic invasion in the Eighth Century.

African influence was far-reaching in those very early times. The earliest and most renowned authors in Rome were African, from Terrence to Apuleius. Several of the early saints of the Church were Africans. Robert Holtzclaw throws further light on the darkness of the minds of European scholarship, on the question of Africans and their contributions to Western thought, art, music, religion, when he recorded the fact that:

Africa did its part in the spiritual history of mankind. One of the most zealous churches of early Christianity came into being in Africa. From Africa came Neo-Platonic thought and the first experiments in monasticism. Three of the early popes were black: Ss. Gelasius, Miltiades and Victor 1.

This work of research throws further light and examines the lives of these three African popes in greater detail and with more exactitude. They occupied the Papal Chair between the second and fifth centuries, A.D., and made significant contributions to the growth of Christianity and the development of the Roman Catholic Faith. Holtzclaw emphasises this:

They were Africans and they contributed immeasurably to the propagation of the Gospel and the establishment of the Kingdom of God on earth.

It needs to be noted at the outset that pictures of the three African popes, like those of African saints, in libraries and art galleries are not reliable and are not exact color or race likenesses or representations. They were painted from the imagination of the artists, who were European. A case in point is the picture of St. Augustine painted by the Renaissance artist, Sandro Botticelli, in the fifteenth century. Holtzclaw wrote of this painting:

This great black doctor of the Church lived in the Fifth Century. Notice the aquiline nose and European features.

This same observation can be applied to the African popes whose images were Europeanised, particularly the one of Pope Gelasius 1 in the Portrait Archive of the Austrian National Library in Vienna. It needs to be observed, too, that the three popes bore Latin names, as did most Africans there at that time.

### Victor I

That Easter Day is always celebrated on a Sunday and that the liturgical language of the Roman Catholic Church is Latin is due to the decision of Pope Victor I, the fourteenth in line after Saint Peter. It is certain that Pope Victor I was an African but the precise date and locality of his birth are unknown. His father's name has been given as Felix.

When he ascended the Papal Chair in 189 A.D. the date of Easter continued to be a matter of controversy. In fact, the controversy became very acute. Many of



Fig. 1, Pope St Victor I—189-199 AD Photocopies by Cleveland Public Library from *Lives of the Popes* by Eric John, Hawthorne Books, 1964.





Fig. 2. Contemporary drawing of Pope Victor I shows him to be unmistakably African in color and features.

the Christians in Rome who had come from the province of Asia were accustomed to observe Easter on the fourteenth day of the moon. That was the day on which the Jews had been commanded to kill the lamb. It was necessary to finish the feast on that day, whatever day of the week it might be. Instead of recognising Good Friday as the day of the Lord's death, the Asiatic Christians kept the Jewish feast on the fourteenth day after the new moon, with which the month Nisan began. For that reason they were called Quartodecimans.

Victor I found it disturbing to have one set of Christians observing the fast of Lent and commemorating Christ's passion while other Christians were joyously celebrating the feast of the resurrection. He was determined to put a stop to this and to bring about unity in the observance of the Easter festival. With that in view he set about persuading the Quartodecimans to join in the general practice of the Church. First, he ordered Polycrates, Bishop of Ephesus, to hold a council of Asiatic bishops and get them to follow the Western custom. Headed by Polycrates, the Asiatic bishops met in council. Their decision was addressed to Victor and the Church of Rome by Polycrates.

Upon receiving their decision from Polycrates, Pope Victor called a meeting of



Fig. 3. This painting of Pope Victor I is in the Sistine Chapel at the Vatican in Rome.

Italian bishops in Rome. This is the earliest Roman synod on record. He also wrote to the leading Bishops of the various districts, urging them to call together the bishops of their sections of the country and to take counsel with them on the question of the Easter festival. Letters came in from all sides: from the synod in Palestine, at which Theophilus of Caesarea and Narcissus of Jerusalem presided; from the synod of Pontus over which Palmas as the oldest presided; from the communities in Gaul whose bishop was Irenaeus of Lyons; from the bishops of the Kingdom of Osroene; also from individual bishops, such as Bakchylus of Corinth. These letters all unanimously reported that their Easter was observed on Sunday.

Pope Victor now called upon the bishops of Asia to abandon their old custom and accept the practice of the majority by celebrating Easter on Sunday. If they failed to abide by his ruling, Victor declared he would excommunicate all the Christians of Asia. This declaration brought forth swift comment from the



bishops, notably Irenaeus of Lyons. Irenaeus wrote to the Pope suggesting reasons why he should not be so harsh with the Asian Christians, strengthening his plea for tolerance of the decision of the Asian bishops by listing high Church dignitaries who did not celebrate Easter on Sunday. In summing up his case Irenaeus showed that his main concern was for a unified church, even though customs among Christians differed.

Unfortunately, there is no record to show whether Pope Victor relented towards the province of Asia, in the face of this lengthy and strong plea by Irenaeus. All that is known is that, in the course of the third century, the Roman practice of observing Easter on a Sunday became gradually universal. And, in fact, it spread throughout the East. In Rome itself, Pope Victor naturally saw to it that Easter was celebrated on that day.

While Victor I was Pope, the Church of Rome was plagued by many troubles and troublemakers. One who flouted Victor's Easter Day ruling was an Oriental named Blastus. He started a little Church of his own and managed to get a few followers. However, it did not gain footing among the Roman Christians and eventually petered out. Trouble arose, too, during Victor's pontificate, when a rich Christian called Theodotus, a leather merchant from Byzantium, arrived in Rome and began to preach.

Theodotus taught that Jesus was a man born of a Virgin according to the counsel of the Father; at His baptism the Spirit — which Theodotus called the Christ — came down upon Him in the likeness of a dove. The Adoptionists did not admit that this made Him God; but some of them said He was God after His Resurrection.

Straightway the Pope condemned this heresy and excluded Theodotus from the Church. The leather merchant would not submit and formed a small sect which lasted for a while in Rome, eventually dying out. Victor I was an energetic and zealous Pontiff who served the Church of Rome with unswerving faith, even though his firmness in certain issues, notably the Easter controversy, made him somewhat unpopular with certain bishops. He died in 199 A.D. and was buried in the Vatican near St. Peter's.

Although nothing is known of the circumstances of his death he is venerated as a martyr, and his feast is kept on July the 28th. Today, in the history of the Roman Church he is remembered, not only for his ruling that Easter should be celebrated on Sunday, but he has also been named in the canon of the Ambrosian Mass, and he is said by Saint Jerome to have been the first in Rome to celebrate the Holy Mysteries in Latin.

### Miltiades

Whereas the pontificate of the first African, Victor I, was rife with troubles for the Church, that of the second, Miltiades, was relatively calmer. He became



Fig. 4. Pope St. Miltiades, effigy from the 9th-century series of frescoes formerly in the Basilica of St. Paul, Rome.

Pope in 311 A.D. and was the thirty-second after St. Peter. He worked tirelessly to ensure that the Church would enjoy a period of peace. An edict of toleration signed by the Emperors Galerius, Licinius, and Constantine, put an end to the great persecution of the Christians. They were allowed to practise their religion and they could come out of the catacombs where they used to live. Captives were freed from the prisons and mines. Only in those countries of the Orient which were under the sway of Maximinus Daia did the Christians continue to be persecuted. However, Emperor Maxentius gave Pope Miltiades in Rome the right to receive back, through the prefect of the city, all ecclesiastical buildings and possessions which had been confiscated during the persecutions. The two Roman



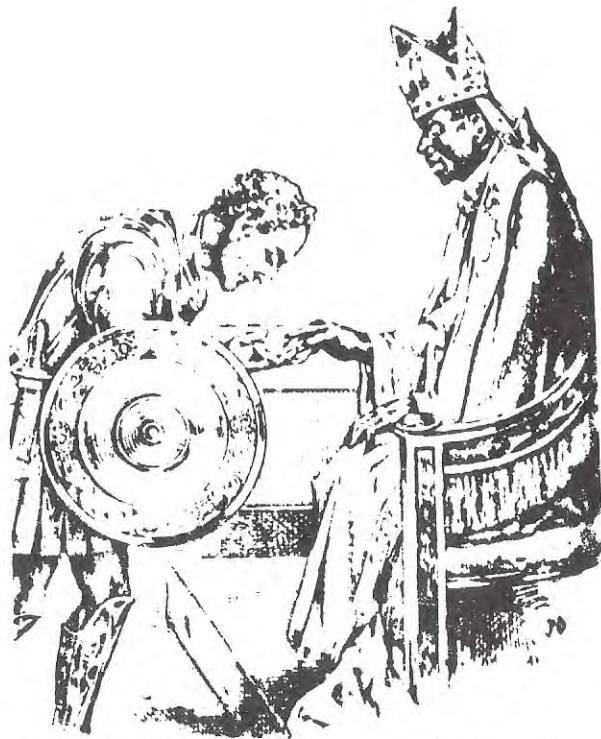


Fig. 5. Pope Miltiades, painted by present-day artist, retains African likeness in color and features.

deacons, Strato and Cassianus were ordered by the Pope to discuss this matter with the prefect and to take over the Church properties. It thus became possible to re-organise thoroughly the ecclesiastical administrations and the religious life of the Christians in Rome.

Although Miltiades ruled the Church for only three years his pontificate witnessed one of history's turning points—the coming of Constantine and the end of the era of persecution. Constantine had been proclaimed Emperor in Gaul, and now in 312 he marched on Rome to overthrow the tyrant Maxentius. His conversion to Christianity had come about when he saw the Cross in a vision and interpreted it to mean:

*By this sign shalt thou conquer.*

And he did. The Army of Maxentius was routed at the Milvian Bridge on October the 27th, 312. Peace had come to the Church. Christians throughout the Roman Empire were free. The new Emperor presented the Roman Church with



Fig. 6. Of the three African Popes, Miltiades is shown to be quite African in looks, as seen in this print from the National Museum in Florence.

the Lateran Palace. It became the papal residence and the centre of administration for the Roman Church. The basilica became the Cathedral of Rome. But, amidst these rejoicings, the Church was disturbed by the beginnings of the Donatist schism in Africa. The Donatists claimed:

The validity of the Sacraments depended on the moral character of the Minister and that sinners could not be members of the true Church nor tolerated by her unless their sins were secret.

And this disturbance arose when Caecilian was appointed Bishop of Carthage. The Donatists held that his consecration was invalid because he had delivered up the Sacred Books under persecution. Constantine wrote to Miltiades about this matter:

Constantine Augustus to Miltiades, Bishop of the Romans: It appears that Caecilian, the Bishop of the city of the Carthaginians, is called to account on many charges by some of his colleagues in Africa; and inasmuch as it seems to me to be a very serious matter that in those provinces the multitude should be found pursuing the worse course of action, splitting up, as it were, and the



bishops at variance among themselves: It seemed good to me that Caecilian himself, with ten bishops, who seem to call him to account, and such ten others as he may deem necessary to his suit, should set sail for Rome, that there a hearing may be granted him in the presence of yourself, and in such a manner as ye may perceive to be in accordance with the most sacred law. May the Divinity of the great God preserve you safely for many years.

On October, 313, there assembled in the Lateran Palace, under the presidency of Miltiades, a synod of fifteen bishops from Italy and three from Gaul. And after considering the Donatist controversy for three days, it decided in favour of Caecilian, whose election and consecration as Bishop of Carthage was declared to be legitimate. Saint Augustine spoke about Miltiades in this connection:

An excellent pontiff, a true son of peace and father of Christians.

Miltiades died shortly after the conflict with the Donatists. The date of his death is given as the 10th or 11th January 314 A.D. Like Saint Victor the First, Miltiades was canonized and is a Saint. A commemoration is made of him in the liturgy of December the 10th as a martyr, because, says the Roman Martyrology, he suffered many things during the persecution of Maximian—before he was Bishop of Rome.

### Gelasius I

The forty-ninth Pope after Saint Peter—Gelasius I—has been described by a contemporary thus:

Famous all over the world for his learning and holiness.

By another:

More a servant than a sovereign.

And yet a third:

In his private life Gelasius was, above all, conspicuous for his spirit of prayer, penance and study. He took great delight in the company of monks.

Gelasius I was born in Rome of African parents. He took office in the year 492 A.D. Although his pontificate was a short one, he showed himself to be a man of vigor who could speak firmly to the Emperor Anastasius about the need of independence for the Church. In a letter to the Emperor, Gelasius said:

The Faith confessed by the Apostolic See is unshakable. It is impossible that it should suffer the taint of false doctrine, or the contact of any error. You



Fig. 7. Pope Gelasius I, like the other popes and black saints, was painted in the image of Europe by European painters who had never seen him, hence the straight acquiline features given to him. This portrait is in the Portrait Archive of the Austrian National Library, Vienna.



Fig. 8. Pope Gelasius. Contemporary drawing.



must know that the world is governed by two great powers: that of the Popes and that of Kings, but the authority of the Popes is so much the greater inasmuch as on Judgement Day they will have to render an account to God for the souls of Kings. When a pronouncement has come from the Blessed Peter's See, no-one may question his decision. One can appeal to him from all quarters of the world, but from his decision there is no appeal.

It has been claimed by high Church dignitaries that no-one had spoken with loftier eloquence of the greatness of the See occupied by the Popes than Gelasius. On other occasions, Gelasius showed firm belief in the Chair of St. Peter. In writing to the patriarch Euphemius, who wanted to heal the breach in the Church of Constantinople, which was being upheld by the Emperor, Anastasius I, Gelasius declared:

We shall certainly come to the great judgement-seat of Christ, brother Euphemius, surrounded by those by whom the faith has been defended. It will there be proved whether the glorious confession of St. Peter has been lacking in anything for the salvation of those given him to rule, or whether there has been rebellion and obstinacy in those who were unwilling to obey him.

Intelligent and energetic, Gelasius I knew what steps he should take to establish a secure future for the Church. He saved Rome from famine and was emphatic on the duty of bishops to devote a quarter of their revenue to charity, stressing that *"Nothing is more becoming to the priestly office than the protection of the poor and the weak."* It is little wonder that he died empty-handed as a result of his lavish charity. He used to call his temporal goods: "the patrimony of the poor".

Although Gelasius I was a staunch upholder of old traditions, he nevertheless knew when to make exceptions or modifications, such as his decree insisting on Communion in both kinds. This was done in order to detect the Manichaean heretics, who, though present in Rome in large numbers, attempted to shift attention from their hidden beliefs by pretending to practise true Catholicism. As they held wine to be impure and essentially sinful, they would refuse the chalice and thus be recognized.

At home, Gelasius did not have much trouble with the Imperial Government. His difficulty came from a group of wealthy and superstitious Romans. A plague had afflicted the city and these superstitious citizens, led by the Senator Andromachus, wanted to revive the Lupercalia to bring back good luck to the city.

The Lupercalia was originally a pagan rite celebrated in mid-February, but it became a good luck superstition. Youths clad in skins ran around the city with whips to chase away bad luck. They struck any woman they met with a blow which was supposed to confer fertility.

These superstitious Romans presented the Pope with a petition asking for the revival of the Lupercalia. Gelasius replied quickly and with anger:

What! Is it you who accuse us of being remiss and cowardly in censuring the crimes of the Church! And who are you, I ask? Really, you are neither Christians nor pagans, but rather men without faith or morals.

Gelasius forbade all Catholics from having anything to do with the affair, and this pagan rite soon ended. He replaced the Lupercalia by the Feast of the Purification. The Feast of the Purification, kept on February 2nd, commemorates the Purification of the Blessed Virgin in the Temple of Jerusalem. It is also called Candlemas, from the candles which are blessed and carried in procession on that day.

In his zeal for the beauty and majesty of Divine service, Gelasius I composed many hymns, prefaces, and collects, and arranged a standard Mass-book. He died on November 19th 496 A.D. Like St. Victor I and St. Miltiades—the other two African Popes—Gelasius I was canonized. As a Saint, his Feast-day is held on November 21st. St. Gelasius I has been described as *Great even among the Saints*.

For their devoted, faithful service and their deeds and piety, the Church of Rome owes much to these three African Pontiffs—Saint Victor I, Saint Miltiades and Saint Gelasius I.

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This article is based primarily on a 30-minute British Broadcasting Corporation program, broadcast in London on Good Friday, April 15, 1960, titled *African Popes*, written and researched by Edward Scobie, author of this abbreviated version. The B.B.C. program was produced by J.M.G. (Tom) Adams, presently Prime Minister of Barbados.

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## BLACK MADONNAS OF EUROPE: DIFFUSION OF THE AFRICAN ISIS

Danita Redd

Isis was an African goddess of Nile Valley civilizations whose worship eventually diffused to most of the ancient western world. In early Ethiopia Isis was one of the four most widely venerated deities, and was regarded, according to Diodorus Siculus, as the reason "that the queen should have greater power and honor than the king." The ancient Roman scholar Plutarch wrote that Isis, daughter of the earth god Geb and sky goddess Nut, was born on the fourth day, after her brother-husband Osiris, the elder Horus (not to be confused with the infant Horus) and the evil Set. Charles S. Finch brilliantly summarizes the roles and attributes of Isis:

The second important deity in the Osirian drama is Isis, whose Egyptian name "AST" means "throne, seat, or abode." She is the greatest goddess of the Egyptian pantheon, the veritable great mother embodying all the positive feminine attributes as gestator, bringerforth, nurturer, protector and preserver. She is the Virgin Mother of Horus, the sister-wife of Osiris, and the ideal of the true and faithful consort. She mourns Osiris in his death and seeks his dismembered body all over the land so that, in the end, she may gather it together and re-instill it with life. She is the goddess of the corn and grain, a lunar goddess, a star goddess identified with Sirius. In her lunar aspect she is often pictured as the Great Cow and in her stellar aspect she is called the "Queen of Heaven."<sup>1</sup>

The infant Horus was begotten of the resurrected god Osiris and the Virgin goddess Isis. The virtuous Isis contributed to the civilizing of Egypt by teaching women to grind corn, weave cloth and spin flax. To men, she taught the "art of curing disease and, by instituting marriage, accustomed them to domestic life."<sup>2</sup> Isis' influence pervaded heaven, earth and the abode of the dead. She was recognized as a supreme miracle worker, skilled in the arts of magic. Legends persisted of how Isis restored life to the dead (often by beating her majestic wings). She brought the infant Horus back to life after he was killed by a scorpion's sting. *The Theban Recension Book of the Dead* recounts legends of her roles as: an earthly intervener from the heavens; protectress of souls in the abode of the dead; and a divine granter of salvation for the souls of mankind.<sup>3</sup>

Egyptian artists pictured Isis in several symbolic poses. In some, she stands alone with her arms raised to the heavens. In others, she sits upon a throne suckling the infant Horus from her breast. Indeed the throne was a major



Figure 1. Isis Enthroned, suckles the infant Horus. A Nile Valley depiction (photo: S. Avery Redd).



emblem associated with Isis in Egypt. In many pictures she wears a throne-shaped headdress. Eventually, Isis assumed attributes of other Egyptian goddesses, most notably Hathor and Neith. As the forerunner to the East Indian legends of Maya and Buddha, of Devaki and Christna, the legend of Isis became an ancient international phenomenon:

Statues of the goddess Isis with the child Horus in her arms were common in Egypt, and were exported to all neighboring and to many remote countries, where they are still to be found with new names attached to them—Christian in Europe, Buddhist in Turkestan, Taoist in China and Japan. Figures of the Virgin Isis do duty as representations of Mary, of Hariti, of Juan-Yin, of Kwannon and of other Virgin Mothers of Gods.<sup>4</sup>

### Isis in the Graeco-Roman World

Successions of Graeco-Roman invaders ushered in the decline of Egypt's great African dynasties. From 323 to 30 B.C., lower Egypt was occupied by Macedonian-Greeks who set up a strong-hold in the area known as Alexandria (after the Greek military leader and plunderer). The Greeks, who ruled under the title of Ptolemy, were followed by Roman invaders. Until the A.D. 640 take over by Islamic hordes, Egypt was under the influence of the European Graeco-Roman world,

During the period of Greek and Roman rule in Egypt, Isis was viewed with awe and had assumed many of the attributes of her sister deities. The famous inscription at the temple of Neith at Sais, who was looked upon as identical with Isis, expressed the prevailing attitude surrounding her: "I am everything that was, that is, that shall be. . . . Nor has any mortal ever been able to discover what lies under my veil."<sup>5</sup>

The first Ptolemaic ruler, and the Egyptian priest Manetho, reorganized the worship of Isis. The Greeks quickly adapted to the Isis cult, which brought to the initiated that "expectation of a future life with its fastings and abstinence from the pleasures of sense, that the soul might lose itself in the mystical contemplation of deity . . ."<sup>6</sup>

The Romans initially met the worship of Isis with ambivalence, but by the second century A.D., the cult of Isis and Serapis (an abberation of Osiris and the Apis Bull), made its way into both Italy and Sicily.<sup>7</sup> Though the cult of Isis was widespread in Italy, it did not always gain the support of the officials of Italy and often her status was repressed only to rise again:

On occasions during the Republic, her shrines were ordered torn down. Augustus outlawed the building of temples to Isis in Rome, and Tiberius persecuted her priests. Caligula, however, shrewder than his predecessors



Figure 2. Black Diana. 2nd-century A.D. Rome. Fertility is suggested in this many breasted depiction.



at measuring public opinion, had a temple built for the African goddess in the Campus Martius, with many of the successive Roman emperors following his example.<sup>8</sup>

The following account describes the worship of Isis under the Romans, as described by an eyewitness of the second-century A.D.

Thus in his prayer to her he calls her "queen of heaven," *regina coeli*, and he identifies her with Ceres, and Venus, and Proserpine, and refers to her in her capacity as goddess of wheat and crops. At day break of the day of the festival of the goddess the priest went into her temple, and threw open the doors, leaving nothing but white linen curtains across the doorway to screen the interior. When the courts were filled with people, these curtains were drawn, and the worshippers were permitted to gaze upon the image of the goddess: to it at once the people began to pray, and the women rattled their sistra, and the prayers were followed by an interval, during which the devout crowd engaged in silent prayer and contemplation of the goddess. About one hour after daybreak, i.e., when the sun had risen, the multitude sang a hymn to the newly risen god, and then departed to their homes. In the afternoon another service was held, at which sistra were shaken, and sacrifices were offered up, and incense was burnt, and an elaborate ceremony in connexion with the use of a vessel of holy Nile water was performed.<sup>9</sup>

In the aspect as mother with child, Isis was pictured as an African woman with black skin and Ethiopian features. This early image of Isis was dispersed throughout Europe by Rome's imperial legions.

By the latter half of the third century, Isis had ascended over the Greek and Roman goddesses as she had over other African goddesses. In Africa and Europe, Isis rose from obscurity to supreme rule over other goddesses. On both continents, the transfiguration of Isis may have been aided by similarities in racial and cultural aspects. Anthropologists have noted that many of the Greek and Roman goddesses were portrayed as black, such as the goddesses Cybele and her daughter Demeter Melaina (often confused with the Eleusian Demeter) as well as Diana, Rhea, Artemis and Ceres.<sup>10</sup> The Roman Emperor, Julian (3rd-century A.D.) who sought to repress Christianity, had the image of Cybele brought to Rome. "The Great Mother had been carried in the form of a black stone from Phrygia to Rome; and no one could surmise from his narrative that he doubted the divinity of the stone, or the efficacy of its transference . . ."<sup>11</sup>

Evidence that Isis ascended over the Roman goddesses can be found in the ruins of Pompeii and Ostia:<sup>12</sup>

As both Pompeii and Ostia plainly indicate, Isis gained ascendancy over all others, even Serapis himself. Thus, for example, on one of the frescoes from the Pompeian Iseum, she is shown seated in all her majesty almost in



Figure 3. Black Madonna Enthroned, displays prominent African facial features. 7th-century A.D. France (photo: S. Avery Redd).



the center of the scene, with Serapis on her left as a kind of prince consort. On a lamp found at Puteoli shaped like a ten-beaked ship (a reminder of the ceremony called the voyage of Isis, probably performed locally every year in March) she stands a queenly figure between Serapis and Harpocrates. . . . her cult bore a close relation to that of the Roman emperors, themselves worshipped at Ostia. Significant again is the fact that at Ostia a priestess of Bubastia (Cultillia Diodora "Bubastuaca") dedicated an Altar to "Isis Bubastis." By traditional "Greek interpretation" the Egyptian Bast of Bubastis had been labelled Artemis in the Graeco-Roman world. The dedication therefore is one more sign of the syncretism which leads to the fully blended" Isis-Artemis<sup>13</sup>

As the cult of Isis spread into and throughout Europe, her associated emblems, majestic depictions, attributes and titles, first identified in Africa, became well known. Though she maintained her African qualities and gained new qualities from the Greeks and Romans, her portrayals eventually took on the racial features common to the White inhabitants of her new domains. Europeanized depictions of Isis often displayed the hair in large ringlets. But even so, this style maintained its Egyptian influence, as evident in portrayals with the hair layered and tiered, or covering the upper forehead, reminiscent of hair styles indigenous to ancient Egypt. The following eyewitness account served as the model for a later woodcut:

Isis is crowned with a coil of hair, symbol of the moon's influence upon herbs and grasses. Wheat adorns her head, as reminder that she was the discoverer of grain and taught us how to cultivate it. Her hair is drawn through a sphere which represents the world. This sphere rests on a garland of flowers, denoting her rule over the plant world. The rich head-dress is completed by two snakes, signifying doubly the moon's generative power and its sinuous path. Isis's flowing hair means that she is the nurturer of the whole world. In her left hand she holds the pail, symbol of the Nile floods; in her right, the sistrum, a jingling instrument sacred to her . . . being the queen of the firmament, she wears a star, sewn mantle, the hem of which is decorated with flowers, symbolic of the soil. . . . On her womb she wears a half-moon. . . . Her right foot is on the land, her left in the water; she presides over both elements. She is the *stella maris*, star of the sea, guardian of all that journey upon the ocean. And the ship, a feminine symbol, is consecrated to Isis.<sup>14</sup>

In Europe, Isis was also associated with the emblems of the lily, the ankh, ears of corn, globe, ship, crescent and full moon. Images of Isis could also be identified by aspects of clothing. The mantle of Isis was brought over the shoulders to form a knot which hung below the breasts. Greeks and Romans of the ancient world usually associated the veil with feminine virginity, particularly in the virgin cults associated with the Roman goddess Vesta. "In some statues and basso-relievos [bas-reliefs] when Isis appears alone, she is entirely veiled from head to foot . . . as a symbol of a mother's chasity."<sup>15</sup> Great



Figure 4. Isis Orant. The arms uplifted toward the sky indicates prayer.



mystery was attached to the veil, which covered her head and upper forehead, as demonstrated by the carvings on the Sais statue. In some depictions, she wears a long, hooded tunic and, like the veil, the hood is drawn over the head covering the upper forehead.

In Europe, Isis had maintained the attributes of protectress to those she loved, her devoted worshippers. As a virtuous, faithful, loving wife, her moral character was exemplary. The Greek and Roman goddesses displayed many of the emotional failings which mortals succumb to, but not the gentle and ever maternal Isis. She was associated with the reappearance of Sirius in the morning sky, bringer of the Nile summer solstice flood.

She was known as the "Great Mother," The "Tender Mother," "personification of femininity", "Immaculate Virgin," to whom women prayed for forgiveness of sexual sins. "Our Lady," the "Queen of Heaven," "Star of the Sea," and "Mother of God" were other titles associated with her.

The cult of Isis coexisted with nascent Christianity, Judaism and assorted Roman religions.

### Isis in the European Christendom

Initially Christianity did not appeal to the European masses. This was partially due to the fact that nascent Christian doctrine lacked three main elements of mass appeal—elements that we take so much for granted now—resurrection, promise of a better after-life, salvation of the soul. All of these can be found in African religions, particularly in the cult of Isis. The strongest rivalry to nascent Christianity in Europe came from the Isis cult which provided the elements respectively listed: the resurrection myths associated with Osiris and Horus, the role of Isis as protectress of those in the abode of the dead, and the Isis incantations meant to save souls of the deceased.

Nascent Christianity had also to compete with another concept not developed in its early doctrine, the prominence of woman, the reverence given to womanhood in the cults of the goddesses. Nascent Christianity had a patriarchal flavor as may be seen in the earliest artistic representations which often featured Eve (with Adam and the snake) as the prominent female figure. The early Christians viewed Eve as the biblical character responsible for the downfall of man and his expulsion from the garden. The Virgin Mary was not a prominent image in nascent Christian art and it took quite a while for her image to proliferate through European Christendom.

The turning point for Christianity in Europe developed after the A.D. 313 declaration of the religious tolerance Edict of Milan by Constantine I. Christianity had gained official recognition in Europe. Emperor Constantine converted to the Christian faith and aided in the passage of laws favorable to Christianity.

During the fourth century, there was great dissension in the European

Christian Churches concerning the doctrinal status of the Virgin Mary. In A.D. 428 Nestorius, patriarch of Constantinople, put forth the claim that the Virgin Mary was mother to the divine Jesus Christ, differing from the strongest Church faction which insisted that the Virgin Mary was the Mother of God (as seen through the idea that Jesus was God reborn in earthly form).

In A.D. 430 Cyril, patriarch of Alexandria, called a synod which included the major Christian leaders of Europe. The A.D. 431 official declaration of the Virgin Mary as the Mother of God was the result of this synod, the Council of Ephesus. Cyril's faction of the Christian Church formed the European Orthodox Churches (which eventually separated into the Roman Catholic Church and the Eastern Orthodox Church). The absent Nestorius was ousted from the Constantinople Patriarchy and his writings were burned as a result of the Council of Ephesus. Nascent Christianity now contained the elements for mass appeal. The Virgin Mary was elevated to a status equal to the status of Isis. European Christians appealed to God through the image of the Virgin Mary, who was recognized as a divine intervener. Many early Christians believed in the immaculate conception of the Virgin Mary. Though it did not become official Church doctrine until the eighteenth century A.D., the concept grew in popularity.

The attributes and titles which catapulted the Virgin Mary into the realm of goddesshood were borrowed from the African Isis. Legends recounted her eternal devotion to her son and life-long fidelity to God. An appellation *mater domina*, used in association with the African Isis, survives in the form "madonna."<sup>16</sup> Titles of the Virgin which include, "The Madonna," "Queen of Heaven," "Mother of God," "The Great Mother," and "Our Lady" are the same titles attributed to the African Isis long before the existence of Christianity.

Images of the Virgin Mary and Child proliferated after the Council of Ephesus. Cyril, major proponent for the elevation of the Virgin Mary, had spent the larger years of his life in Egypt. He was very familiar with representations of the African goddess Isis suckling Horus. This served as the prototype for the images of the Virgin Mary:

... it appears that if the first religious representations of the Virgin and Child were not a consequence of the Nestorian schism, yet consecration of such effigies as the visible form of a theological dogma to the purposes of worship and ecclesiastical decoration must date from the Council of Ephesus in A.D. 431; and their popularity and general diffusion throughout the western churches...<sup>17</sup>

### Isis: The Black Madonna of Europe

Despite the official suppression of the worship of Isis in Europe, the African Isis maintained her pull on its citizens. This may be seen in the veneration of





Figure 5. Black Madonna Orant. 16th-century A.D. Russia. (photo: S. Avery Redd).



Figure 6. Black Madonna Ornate of Russia (photo: S. Avery Redd).



the European Black Madonnas, which are Orthodox Christian images of the Virgin Mary:

All the black madonnas are powerful images; they are miracle workers (although not all miracle-working images are black). They are implored for intercession in the various problems of fertility. Pilgrimages covering hundreds of kilometers are made to these specific shrines. The degree of adoration fervor far exceeds that attached to other representations of the Virgin. For example, until the last decade, when the practice was explicitly forbidden by church authorities, pilgrims journeying to the shrine at Mount Vergine would climb the steps of the church on their knees, licking each step with their tongues. We are thus equating the blackness of the images with their power. The attitude of the pilgrim approaches not reverence but worship . . .<sup>18</sup>

Many anthropologists attribute the blackness of the European Madonnas to their fertility quality, with black representing the earth. Another theory attributes the blackness to extreme age or smoke from candles, but no explanation is given why only the hands, face and feet were affected. Unquestionably, all so-called "Black Madonnas" are not actually black. The skin tones range in various shades of light brown to very black, the same variations seen in the skin pigmentation of people of African ancestry. The European Black Madonnas demonstrate the diffusion of the African Isis into that continent. This diffusion can be investigated through the early development of Byzantine Christian iconography; and the adoption by the European Orthodox Christians of various Black goddesses to represent the Virgin Mary.

The Byzantine type Black Madonnas were numerous in ancient Europe. Byzantium, ancient city of Thrace, existed on the site of present day Istanbul, Turkey. The Greeks founded the site in 667 B.C., and in A.D. 330 Constantine I chose the site for Constantinople, capital of the Roman Empire. After the A.D. 395 split of the Roman Empire into East and West and the A.D. 476 fall of the Western Empire, Byzantium served as the capital for the succeeding Byzantine Empire. On modern maps this site (Istanbul) is centered on both sides of the Bosphorus, the official dividing line between Europe and west Asia.

As an art style, the ancient Europeans considered *Byzantine* a synonym for "life-less stereotype." This art style was introduced into Europe by Greek artists fleeing Alexandria during the A.D. 640 Islamic onslaught. In Europe, Constantinople (later Byzantium) and Rome were major centers of the art style. But ancient Egypt gave birth to the Byzantine art style. The Greek and Roman Christians residing in Alexandria frequently borrowed images of the African Isis and Horus to serve as the Virgin Mary and Child. These images of Isis and Horus also served as models for the early Byzantine-type pictures of the Virgin Mary and Child. Basically, the Byzantine style is two dimensional: rigid, flattened and symmetric. It is very similar to ancient Egyptian art (most

noticeable in bas-reliefs). Afrocentric art historian James Brunson mentions that the African influence on Byzantine art can be observed by the elongated faces, fingers and figures of portrait images.

The most notable examples of the Black Madonna in Byzantine type art are in the form of icons. Icons are portable plaques which can be fixed at eye level, such as on the wall, for the purpose of veneration. To venerate an image this way, means that the person is standing eye to eye with the Christian figure. The art of the icon had its origins in the Nile Valley homeland of Isis:

In technique, these small, portable portrait-icons, painted on wooden tablets with encaustic colors, were derived from images, which in late Imperial times had been placed on the embalmed bodies of the dead of Egypt. A great number of these have been found, chiefly in the cemeteries of Fayum to the south-west of the Nile Delta. All these portraits make a startling impact, with their directness, and with the charged look of their dark eyes. The fact that most ancient portable icons have been discovered on Mount Sinai, and that a few others from elsewhere show the same style and technique, might seem to reinforce the belief that this kind of art had its origin in Egypt . . .<sup>19</sup>

Supposedly the original Byzantine type depiction of the Virgin Mary is attributed to the Evangelist Saint Luke. Accordingly, Saint Luke was said to have painted on the top of a cedar table the first image of the Virgin Mary from life. Actually, there is no historical evidence that this evangelist had artistic talents but in ancient Constantinople there lived a painter named Luke. Known as Holy Luke, because of his pious nature, he spent most of his life painting pictures of the Virgin Mary. The confusion in names may have misled the early Christians to attribute Holy Luke's paintings to Saint Luke. Accounts of these early portraits of the Virgin Mary mention that she was depicted with dark skin and Ethiopian facial features.

Soon after the Council of Ephesus, a church of Constantinople received a supposed image of the Virgin Mary painted from life. According to Venetian legend, this original image is housed in the Venice Church of Saint Mark, but the actual fate of the picture is not known. It is certain that this picture "did exist at Constantinople, and was so much venerated by the people as to be regarded as a sort of palladium, and borne in a superb litter or car in the midst of the imperial host, when the emperor led the army in person."<sup>20</sup>

The Byzantine style of iconography was introduced throughout Europe by Greek artists. During the sixth century A.D. Greek artists in Russia introduced the technique to Eastern Europe. Under the tutelage of the Greeks, the Russians developed a style of iconography which has bequeathed to us some of the finest of the Black Madonnas.

Unfortunately, very few of the early Byzantine-type Madonnas have survived over the centuries. A large number of them were destroyed during the





Figure 7. Black Madonna Encrusted With Jewels, 14th or 15th-century A.D. Russia (Georgian State Art Museum; photo: S. Avery Redd).



Figure 8. Black Madonna of Eastern Europe (dated 1700), currently located in the Monastery Hurezi (photo: S. Avery Redd).



Iconoclasm (destruction of icons), which began during the seventh century. Emperor Leo, the Isudrian, and other leaders supporting the iconoclasm felt that the veneration of Christian icons had roots in the worship of "pagan" gods and goddesses. Pagan (in Latin *pagus*) signified villager, related to *religio paganorum*, religion of the country people.<sup>21</sup>

After the iconoclasm, many icons, including those of the Black Madonnas, were reproduced or restored. During this period of restoration, many of the Black Madonnas were not repainted in their original dark colors.

The fourteenth, through the first half of the sixteenth centuries, "represent the finest flowering of Russian iconography . . ." <sup>22</sup> The makers of these icons continued to work under the Byzantine influence. One of the most notable iconographers from this time period was Saint Andrew (Rublev) and interestingly his friend and teacher was another iconographer named *Saint Daniel, the Black*. Despite the early destruction of many Black Madonnas, tradition accounted for their reappearance in Europe over the centuries. For example the Russian iconographers painted according to treatises which set the law for pose, style, theme and coloring of icons. During the seventeenth century, one iconographer called for the adoption of a new style of iconography. He said of his colleagues, that they did not "understand what is bad and what is good: they hold on to ideas that are out of date and attribute a special virtue to those things that have long since fallen into decline and decay. . . . Where did these senseless lovers of tradition discover the injunction to paint the figures of saint in this unchanging fashion, always with dark and swarthy faces?" <sup>23</sup>

The influence of the African Isis can also be observed in the Byzantine type Black Madonnas when parallels are observed in the emblems associated with both images. In the Byzantine type icon, the head and upper forehead of the Black Madonna is veiled by a mantle or tunic hood. The Black Madonnas enthroned also come from a tradition associated with Isis. The throne was sacred to Isis, and even her Egyptian name AST connotes throne. There are depictions of the Black Virgin gesturing her arms towards the heavens as seen in the Russian Byzantine type known as Mother of God Orans:

The icon of the sign is among the most revered icons of the Mother of God. This image with characteristically upraised hands belongs to the type of Mother of God Orans, but with Christ on her breast. The gesture of prayer, the upraised hands characteristic of the Orans, is not specifically Christian.<sup>24</sup>

Other emblems associated with both the African Isis and the European Black Madonnas were: sheaves of wheat; ears of corn; the globe; the ship; the well; or well always full; the crescent moon; the full moon; the star; the lily; snakes; and globe.

The image of Isis was not only diffused through the Byzantine type Black Madonnas. It was common practice for pagan images of Black goddesses to



Figure 9. Russian Black Madonna, from 18th-century A.D. (photo: S. Avery Redd).



serve as representations of the Virgin Mary. Despite the widespread growth of Christianity in Europe during the sixth and seventh centuries, people of the country often continued to worship the various European goddesses. During the iconoclasm, images of the goddesses were hidden in caves or secluded wooded areas. After the iconoclasm, the images were brought out of hiding and Church priests blessed them as images of the Virgin Mary and Child.

The Roman Catholic Church does not acknowledge the ties between images of Black goddesses and the Black Madonnas, but Archbishop Hamilton, in his Scot's Catechism (1552), states that these statues were "darkened into something not far from idolatry . . . when . . . one image of the Virgin (generally a black or ugly one) was regarded as more powerful for the help of suppliants. . . ."<sup>24</sup>

During the French revolution, engineers destroyed several images of the Virgin which were examined and found to be black basalt statues of the African Isis and Horus.<sup>25</sup> Until the mid-nineteenth century, the Virgin and Child of Castrogiovanni (Sicily) were Black images of the goddess Ceres and Child. The child was no other than Ceres' daughter Proserpine, yet the early European Christians had adopted the image for the male Christ child. Another temple to Ceres became the shrine to the *Madonna della Spiga* (which literally means "sheaf of wheat and ear of corn."<sup>26</sup>

In A.D. 42 the Bishop of Lucera built a Cathedral to the Virgin Mary "on the precise spot occupied by the Roman temple to Ceres."<sup>27</sup> This Black Madonna, Santa Maria, the Patron Saint of Lucera, is acknowledged for the liberation of the city from Islamic invaders. During a plague of cholera, the Santa Maria moved its eyes for three consecutive days, bringing an end to the plague. Worshippers appealed to this image for its power, and even today shower this image with corn and wheat.

In 1980, when the strikes erupted that led to the formation of Solidarity, the independent trade union, pictures of the Black Madonna appeared in every shipyard and factory involved. Lech Walesa, the Solidarity leader, regularly wears a lapel badge showing the Black Madonna. Known as Our Lady of Czestochowa, the Black Madonna icon is in the European Byzantine mode. During the days of the Polish monarchy she was known as "Queen of Poland's Crown."<sup>28</sup>

Many legends attribute the creation of the above mentioned Black Madonna to Saint Luke. Our Lady of Czestochowa inspired Poland during many of its past conflicts.

One of these most notable occasions was when King John Casimir was compelled to flee to Silesia as a result of the invasion of the armies of Russia and a small Polish band, inspired by the Madonna, made a last stand and finally defeated and expelled their invading foes."<sup>29</sup>

Our Lady of Montserrat, a Black Madonna in Spain, was supposedly carved



Figure 10. Our Lady of Czestochowa. Worshippers kiss the pavement before this icon (photo: Larry Williams).



in Jerusalem by Saint Luke. Brought to Barcelona by Saint Peter, legend holds that it was hidden in a cave during the A.D. 718 Moorish invasion. In A.D. 880 the image was rediscovered.

The Black *La Madonna di Constantinopli*, another Byzantine type, is enshrined in a church "that contains four standing columns of porta santa marble that were part of the original temple to Ceres."<sup>30</sup> The head of the enshrined Black Madonna is also attributed to the work of Saint Luke.

The Statue of our Lady in the Holy House, Loreto, was reproduced in 1921 based on chalk drawings. The original image of this Black Madonna was said to be another creation of Saint Luke.

The Black Madonna, Our Lady of the Hermits at Einsiedeln, Switzerland, was brought there (according to legend) by Crusaders. The history of this Black Madonna can be traced back to A.D. 835.

The present statue of the *Notre Dame du Pilier* at Chartres was created during the sixteenth century, but when the cathedral was founded during the fourth century by Christian missionaries the altar held a Black Madonna of pagan origin. The Russian Black Madonna, the Notre Dame of Kazan, is in the Byzantine mode. The Sicilian Black Madonna, the Black Virgin at Tindari, is housed in a sanctuary which once served as a site for a temple to Cybele. This is also a Byzantine type. The Black Miracle-working Madonna, *Santa Maria di Siponto* in Italy, is known for its "... powers of fertility."<sup>31</sup> The Black Madonna *Vierge Noire* or Our Lady of Le Puy is enshrined along one of the Gallo-Greek routes of the tin trade.

Our Black Madonnas have always been the subject of exceptional deep devotion. On several occasions, they have played their part in French history. For instance, in 1429, the year of decision when Joan of Arc, against her father's wishes, rode to Chinon and spoke to the King, her mother, Isabelle, walked from Lorraine to Le Puy, to pray to the *Vierge Noire*. Le Puy stood on one of the routes of the tin trade.<sup>32</sup>

The Black Madonna, Notre Dame of Hal, near Brussels, Belgium, is said to have caught 33 cannon balls in the fold of her robe. The cannon balls are also on display. The Black Madonna of Nuria in Spain (known as Queen of the Pyrenees) is one of the oldest known Black Virgin images. The list goes on and on.

The Black Madonnas of Europe have a tradition which goes back hundreds of years, before the advent of Christianity. The African Isis was prototype for the Black Madonnas of Europe. As the worship of Isis was suppressed, the Virgin Mary was elevated into the European Christendom. The African Isis was quietly absorbed into the Orthodox Christian Churches of Europe. Today, the African Isis is worshipped under the name of the Virgin Mary. But the images most venerated and held in highest esteem, are those most similar in depiction of the African Isis. Isis is best remembered through the images of the Black Madonna.



Figure 11. Notre Dame of Kazan, carried into battle by Russian troops, October 22, 1612, the day Moscow was liberated from the Poles (photo: S. Avery Redd).





Figure 12. Our Lady of Montserrat, supposedly carved by Saint Luke (photo: Larry Williams).



Figure 13. Our Lady of the Hermits at Einsiedeln. Commonly thought to be a Christianized goddess. Legends claim that Crusaders brought this Black Madonna to Switzerland (photo: Larry Williams).



## Notes

1. Finch, Kamitic Genesis, p. 180.
2. Hamlyn, p. 18.
3. Budge.
4. Rhys, pp 115-116.
5. Rashidid, unpublished.
6. Budge, p. 217.
7. Apis: Greek rendering of Hapi; Apis Bull sacred animal of ancient Egypt.
8. Rashidi, African Goddesses, p. 86.
9. Budge, p. 218.
10. Moss, Culture Borrowing, p. 322.
11. Durant, Age of Faith, p. 16.
12. Ancient cities of Italy: eruption of Mt Vesuvius (A.D. 79) buried Pompeii; Ostis began decline A.D. third century.
13. Witt, p. 81.
14. Seligmann, pp. 42-43.
15. Doane, p. 328.
16. Seligmann, p. 42.
17. Jameson, p. 26.
18. Moss, Quest, p. 67.
19. Van Der Mer, p. 106.
20. Jameson, p. 26.
21. Seligmann, p. 77.
22. Ouspensky, p. 47.
23. Kaganovich, p. 35.
24. Ouspensky, p. 78.
25. Moss, Culture Borrowing, p. 323.
26. Rogers, p. 274.
27. Moss, Culture Borrowing, p. 322.
28. Ibid.
29. Fisher, L.A. Times.
30. The Crisis, p. 186.
31. Moss, Culture Borrowing, p. 322.
32. Ibid.
33. Moss, Quest, p. 69.

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## THE AFRICAN PRESENCE IN EARLY EUROPE: THE DEFINITIONAL PROBLEM

Ivan Van Sertima

I came upon a reference, in June 1979, to Ethiopians from Nubia invading Spain at least a thousand years before the Moors. This reference was not to the presence of a few isolated wanderers but to two major waves of migration into Andalus, as that part of the world was then known, having taken its name from the first people to enter it. This reference to Africans entering Spain after the "Andalus" people, first emerged in my reading of a manuscript by the Arab writer, Ibn-l-Khattib Al-Makkary, translated by Pascual de Gayangos.<sup>1</sup> The translator was dubious about this Arab writer's report, dismissing it in a footnote as "a fable which disfigures the best written histories of the peninsula". But, as I probed further, I found to my surprise that Spain was in continuous contact, through trade, with Egypt all during the time of the Libyan kings, the Shishonqs to the Osorkons, a dynasty that was eventually overthrown by the Nubians. Looking through the volumes of the *Journal of the Epigraphic Society* I found that Dr. Barry Fell, Professor Emeritus of Harvard, had deciphered several Libyan cartouches in ancient Spain (see Fig. 1).<sup>2</sup>

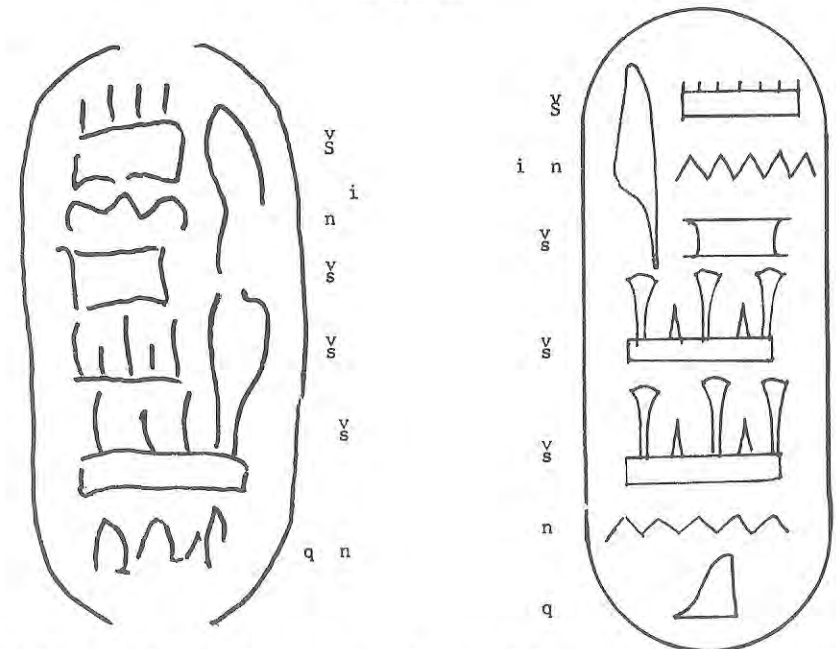
We learn from Al-Makkary's *History of the Mohammedan Dynasties in Spain* of the great drought that Spain suffered thousands of years ago. This drought is described by several writers of Spanish history. Pedro de Medina in *Libro de las Grandezas de Espana*, published in Seville in 1549, dates the drought at 1070 B.C. Al-Makkary describes it in some detail. It appears that the catastrophe destroyed many of the first settlers and they were followed by Africans banished from North Africa by an African king against whom they had revolted. The African state is not named, as it was probably not known, but a name survives of the leader of the group—*Batrikus*. It sounds Roman but it was altered to suit the Latin of the Romans who defeated these first African invaders of Europe 157 years later.

These Africans first cast anchor at a place on the western shore of Spain and settled at Cadiz. Having afterwards advanced into the interior of the country they spread themselves about, extended their settlements, built cities and towns and increased their numbers by marriage. They settled in that part of the country between the place of their landing in the west, and the country of the Franks in

Transcript of a talk given to the African Diaspora Studies Institute, Howard University, August 28, 1979.

the east, and appointed kings to rule over them and administer their affairs. Their religion was the same as that of their predecessors in the country. There is no racial or cultural relationship between them and their predecessors. What Al-Makkary means by comparing their religions is that they both, in his words, "worshipped idols"—a fact of no meaningful significance since most people did and do. The Africans fixed their capital at Talikah (Italica) a city now in ruins, and which once belonged to the district of Isbilah, which is the modern Seville. But, after a period of one hundred and fifty seven years, during which eleven kings of the African race reigned over Andalus they were annihilated by the barbarians of Rome, who invaded and conquered the country.<sup>3</sup>

### A Cartouche of Shishonq from Almunecar, Southern Spain Barry Fell



To left, actual cartouche as engraved on an alabaster trade vase found in Tomb 16, Almunecar (courtesy Instituto Arqueologico Aleman de Madrid). To right, same cartouche as rendered in the British Museum style. This, and other similar examples, show how carelessly even royal names may be rendered by ancient scribes.

Evidence of contact between Spain and Upper Egypt in the First Millennium B.C.

Courtesy of the *Journal of the Epigraphic Society*



The second invasion of Spain by Africans occurs sometimes around 700 B.C. the period of the 25th dynasty in Egypt when the Ethiopian Taharka was a young general but before he had taken the throne from his uncle Shabataka.

As I discussed in my book *They Came Before Columbus* the 25th dynasty is a greatly underestimated dynasty. It was a time of cultural renaissance, even though it flowered in the shadow of war and of very grave schisms within Egypt. It could not have cemented Egypt once more into a unity and held the Assyrian invader at bay for nearly a century had it not been a dynasty of remarkable vigor. It brought back into vogue many things which had made Egypt great in classical times but which had fallen into disuse in the centuries preceding the 25th—mummification, pyramid-building, huge and magnificent architecture using astronomical alignments, the theocratic system which was to give divine authority and therefore unquestioned power to Piankhy, Shabaka, Shabataka, Taharka, so critical to their command and both military and political success in a time of grave division from within and a threat of annihilation from without. The Ethiopians came to the aid of many peoples in this period and this is very important—the nature of their association with the Jews whom they saved from captivity when Sennacherib menaced Jerusalem, their association with Phoenicians whom they used to keep their Western trade routes open when the Eastern routes were blocked by the Asiatics, whom they incorporated in their navies, both commercial and military, whom they protected and conspired with, a conspiracy which led to the execution of a Phoenician king by the Assyrians when the full danger of this alliance was uncovered. The Ethiopian was everywhere, making alliances, extending his trade, probing with his armies, once he gained control of the Mediterranean. It was Taharka or Taharco as he was known in Spain, who led the assault on behalf of the Jews against the Assyrians.<sup>4</sup>

It is the same *Taharco* to whom the Spanish chronicles refer that led a garrison into Spain and invaded it during this period. We have reference to this in a manuscript by Florian de Ocampo *Cronica General* published in Medina del Campo in 1553.<sup>5</sup> The name of the invading general is given as *Tarraco*. He is not only identified as head of an Ethiopian army: the reference is more specific. It says he was later to become a King of Egypt. The name, the period, the historical fact of his generalship and his later kingship of Egypt, his Ethiopian origin and the wide-ranging explorations of the Ethiopians in this period, all attest to the validity of this reference. But most persuasive of all is the fact that cartouches of the Upper Egyptian kings of this period have been found in Spain. I will cite one of these which I found in the *Journal of the Epigraphic Society*, Vol 7, No. 171 published in April of this year (1979). The cartouche of Shishonq, a Libyan king (the Libyans as you know ruled with Nubian armies from the 22nd to the 24th dynasties and were overthrown by the Nubians in the 25th) was found in Tomb 6, Almunecar, Spain.

It is a source of great wonder to me that it is so well known and accepted today

that ancient kingdoms had trade routes ranging far and wide and yet even now many scholars find it difficult to accept the crossing and criss-crossing of peoples and cultures in very early times. Europe crossed the Atlantic in fairly primitive boats, using lateen sails developed by the Arabs, astrolabes refined by the Arabs, with no knowledge of latitudinal and longitudinal coordinates, known 1500 years earlier by the Egyptians and the Chinese. Yet it is assumed that Ethiopians could not possibly have gone too far west down the Mediterranean or beyond it. Black people are conceptualized as too static to have explored strange territory or to have invaded other peoples. They are always the passive agent in any movement of peoples or cultures. Thus it is, that all North African empires are automatically called European or Asiatic or Semitic or Hamitic in origin and inspiration since only the Indo-Aryan gene (if such a thing exists) is supposed to have mobile or exploratory tendencies coded into its chromosomes.

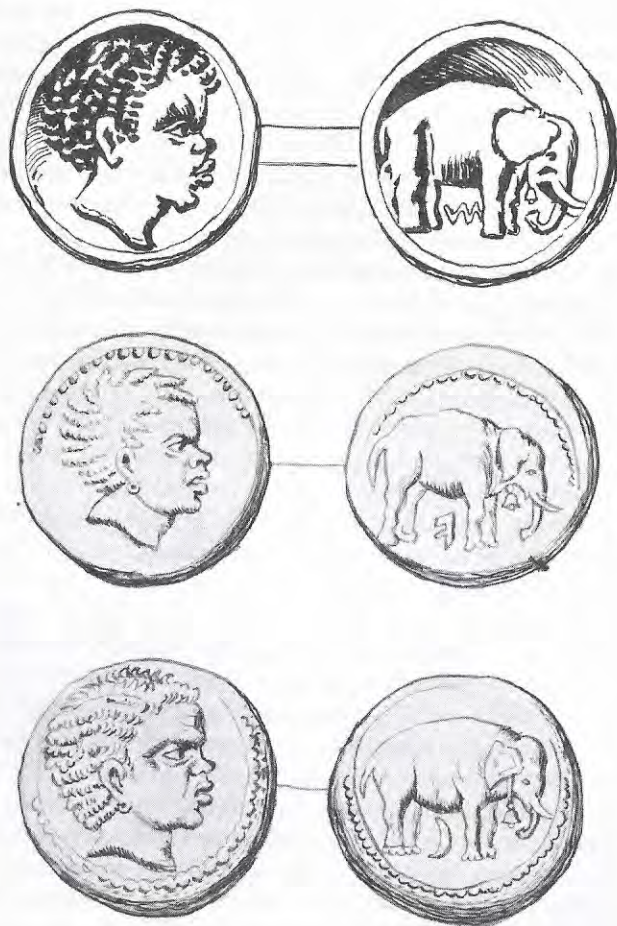
We have no informed references to other African presences in Europe until the invasion of Hannibal. Carthage raises some very serious questions. We are all agreed, I believe, that it was founded by a section of the Phoenician aristocracy fleeing circa 814 B.C. under Princess Elissar, called Dido in the Aeneid. But who are these Phoenicians? Cheikh Anta Diop calls them "Negroid" but presents little hard evidence to support that fact. I admire him more than any other cultural historian of Africa. He has practically turned the tide in Europe single-handedly against the bland assumption that the ancient Egyptians were a white race, even before the most recent discoveries of a Nubian origin of Egyptian civilization which bear out so many of his contentions. But I think he answers the question about the Phoenicians inadequately.<sup>6</sup> I have found no authority in fact who could precisely define the Phoenicians. And that is because they are not a race but a nation, a conglomerate of peoples who became distinctive through nationhood as a separate entity. Even if they were originally Africans, that is not helpful when we come to deal with them in the first millenium B.C. To say that the American was originally Asian is not telling us anything about the American racial composition today, or even 300 years ago.

But having said all that, the strange thing is that the Phoenician, already a mixed people, became even more mixed in Carthage among the Africans. Historians have tried to distinguish the Phoenician from the indigenous African in Carthage but an archeological study of skeletons in Carthage at the time of Hannibal turns up almost no evidence of a distinctive "Punic" type. I quote from S. Gsell, a major authority on Carthage, "The anthropological examination of skeletons found in tombs in Carthage proves that there is no racial unity . . . The so-called Semitic type, characterised by the long, perfectly oval face, the thin aquiline nose and the lengthened cranium, enlarged over the nape of the neck has not been found in Carthage. On the other hand, another cranial form, with a fairly short face, prominent parietal bumps, farther forward and lower down than usual, is common in Lebanese burial grounds and in those of the new Tyre;



perhaps it belonged to the real Phoenicians but *most of the Punic population in Carthage had African and even Negro, ancestors.*"<sup>7</sup>

There are repeated references in many documents to the massive intermixing



African faces on the coins of Carthage. Elephant represented on other side of coin seem a memorial to Hannibal's march across the Alps and his victory over the Roman army. The panorama of faces, of which these are a few, indicate the Africoid ancestry of the Carthaginians at the time of Hannibal. This is supported by the skeletal data in Carthage itself (cf. Gsell). Drawing by Sylvia Bakos.

and intermarriage between Africans and the Phoenician settlers in Carthage. But there is also a great deal of confusion arising from an examination of some of the pictorial evidence. The Carthaginian left many faces in their statues and stelae which represent gods, not men. As the Picards point out, most of the Carthaginian monuments represent gods rather than men, or else represent men in such a stylized fashion, that no precise information can be obtained from them.

Nevertheless, there are some extremely interesting pictorial representations which appear on Carthaginian coins in the time of Hannibal. There is a fine reproduction of it in Professor Frank Snowden's book *Blacks in Antiquity*. (See Fig 2) Here we have a type which jells with Professor Gsell's skeletal evidence and which is identified as to period and purpose by the depiction of the African elephant on the other side of the coins. As we all know, Hannibal performed the greatest military feat of ancient times by the use of African elephants. Africans also were in the van of the army of the Carthaginians, now known to be a largely Africoid people. Yet Snowden claims that these are representations of some of Hannibal's mahouts (elephant riders) while other Africanist historians claim this is Hannibal himself. The Carthaginians rarely used coins or statue or stelae to depict a figure not in the pantheon of gods or in the aristocratic hierarchy and would deny a figure centrality or prominence to indicate its comparatively lower social plane or stature.<sup>8</sup> We would therefore like to know which European speculator started this story about these coins representing *mahouts* and we would like to ask Professor Snowden to enlighten us on this question. For we have seen an Egyptian pharaoh identified by a major British journal as a dancer because it was too obviously "Negroid" and coming from a period not conventionally associated with such "ignoble" types.

But whether Hannibal was an indigenous African or not is irrelevant. Carthage, as a civilization, was largely African before the Roman conquest and rebuilding.<sup>9</sup> In *the Story of Carthage* by Alfred Church and Arthur Gilmen (1886) we read of cities of Libyan-Phoenicians and the authors go out of their way to define what they mean by Libyan since Libyan was once used to describe all Africa and was only later used to refer to a specific racial/cultural type. Church and Gilmen, speaking of these cities in Carthage, point out that they were of a mixed population, springing from the marriage of Phoenicians to native Africans.<sup>10</sup> How can a handful of people, the Phoenicians of Princess Elissar, drowned in the genes of African races, using an African-based type of warfare to crush their greatest enemy, experimenting with types of political structure that vary significantly from that of Tyre, the Phoenician capital, mixing both their spirit and their blood so heavily with Africans to the point where the skeletal evidence almost wipes out their original physical identity, be credited with a civilization that is totally theirs, that owes nothing to the African? How can they be credited with the greatest victory in ancient times over any European power in



which the African stands so clearly, as the coins celebrating this victory show, in the van of the invading army? We shall have to look again and yet again at Carthage, for part of it rightfully belongs to the African heritage.

To come now to the Moors. This is an even more troubling question. What is a Moor? I think Professor Snowden is a lot more helpful here. He traces the origin of the word to *Mauri* which was used both as a poetical equivalent of Aethiops as well as a broad term which included Ethiopians. He traces with painstaking care and admirable comprehensiveness how the word was used by classical writers and when it was identical with Ethiopian or Black and when it was not. Most interesting is his demonstration that the word *Meröe* was given as a name to Ethiopian slaves in the Greco-Roman empire and that *Meröe* therefore may have been a forerunner of the word *Mauri*. "*Meroes* were so named because of their black color and origin in *Meröe*. The association of *Afer* and *Maurus* with unquestionably Negroid types, might also have been used of Ethiopians."

The word Moor became associated in the popular mind with people of dark color but it also became a broad term embracing quite a number of people who lived beneath the Atlas Mountains in North Africa. As Snowden cautions, we cannot take it for granted as referring at all times to dark-skinned types unless there is additional evidence in support of such an identification.

The first army of the Moors to enter Europe under Tarif and Tarik were Berbers. Lane Poole in his book "The Story of the Moors in Spain" uses the term Moor to cover both Berber and Arab but says in his preface that the term should only be applied to Berbers.<sup>11</sup> The Berbers have been called Caucasoids, Asiatics, Libyans, Semites, Ethiopians, even racially indistinguishable from the Arab of the Arabian peninsula. Every European who has chosen to write history has been free to take his pick.

All English historians, like S.P. Scott and Charlotte Yonge, agree that the Berbers have no indigenous African element in their composition, that they were all blond and blue-eyed. Yonge describes the first Moorish invaders as "a tall noble-looking race, very fair-skinned . . . The Arabs (she continues) believed them to be of their own race for they had the same fine Semitic features." She never mentions any black Africans at all in Spain during the whole Moorish occupation, taking pains to disassociate the Moors from the blacks. But suddenly on page 175 of her book *The Story of the Christians and Moors of Spain* she drops her guard. Every one was fair-skinned and of Semitic features when they were on top of the Europeans in Iberia but as soon as the tide of battle turned and the Europeans began to defeat the Muslims, "Negroes" begin to appear on the battlefield in alarming proportions. Thus, at a battle against a Muslim king, known as Mohammed, the Castilians have to charge a palace guard of "Negroes" (I am using Yonge's word) encircling the king. When eventually they succeeded in breaking through "there was a frightful slaughter of the Afri-

cans."<sup>12</sup> When the chase is over hundreds of Africans are strewn on the battlefield. One wonders how they could have been practically *non-existent* in life and have such a great presence in death.

Many authors have done this and it is still going on. *Othello* the Moor is now being produced in New York by Joseph Papp. Shakespeare has 8 specific references to Othello the Moorish noble as black. Papp has deleted 7 of these 8 references in order to whiten or neutralize the race of Othello.<sup>13</sup>

There are, however, many pictorial representations of blacks in Moorish Spain, some of them in clearly prominent positions. There is very clear evidence of brown or black-skinned types among the groups that spearheaded the original invasion which led to King Roderick's dream of a bronze conqueror and the association in the Spanish mind of the original Moor with a tanned or dark-skinned person. The Berber, however, is not a race as such. It is a linguistic group. It is a term that was broadly used by the Romans to speak of people with cultures different from their own in some of the regions in Africa bordering upon Europe. There are blond Berbers and there are black Berbers. Some castes or crafts of the Berbers are almost totally black such as the metal workers or blacksmiths. The language of the Berber is not native to any one people. As Diop has pointed out in *The African Origin of Civilization*, "similarities have been noted between Berber, Gaelic, Celtic and Cymric. But the Berbers (also) use as many Egyptian as African words and, depending on one's point of view, the basis of their language becomes Indo-European, Asian or African."<sup>14</sup>

The reason why there is so much confusion over the Berber and his origin is because the Berber changed from time to time, being altered both in racial and linguistic configuration by successive waves of migration or by contact with African nomads and interior African peoples in different historical epochs. But a factor often overlooked which bears far more significantly on the Moorish civilization is the changing *physical* character of the Arabians themselves as well as the changed cultural character of the Arab civilization as it entered Egypt and started its holy march through Africa.

It is important to realize that "Arabians" are a minority and quite rapidly became a minority among the so-called "Arabs". For here again, in spite of popular belief, the Arab is not or no longer a race as such, but a vast conglomerate of peoples speaking Arabic. There is in the world today, as Professor Asa Davis has pointed out, more black Arabs than any other type designated as Arab. Many blacks entered Spain as Arabs even as some of them entered as Berbers. What the Arabians brought to Islamic civilization was a remarkable Prophet who united their warring clans, preached a philosophy that was to pull a great part of the African world together. They brought also a religious and military zeal that was to conquer half the world. But they brought very little of their own indigenous science. This was to build upon an Afro-Egyptian base and to be taken to a great measure of refinement in the Moorish civilization where it mixed with other foreign elements.



Even as the barbarian Greeks were to be transformed in their philosophy and their sciences by their conquest of Egypt, so too were the Arabs. Professor S.P. Scott, puts this very well in his book *History of the Moorish Empire in Europe* and on this quotation I shall conclude this address.

"Egypt, the depository of traditions of incalculable antiquity, had submitted, after a brief and determined struggle, to the common fate of nations, and the banners of Islam floated in triumph from the towers of Alexandria and Memphis. It was with a feeling of awe and wonder that the fierce, untored Arab gazed upon the monuments of this strange and to him, enchanted land. Before him were the pyramids, rising in massive grandeur upon the girders of the desert: the stupendous temples: the mural paintings, whose brilliant coloring was unimpaired after the lapse of fifty centuries: the group of ponderous sphinxes imposing even in their mutilation: the speaking statues, which facing the East, with the first ray of light saluted the coming day: the obelisks, sculptured upon shaft and pedestal with the eternal records of long extinguished dynasties: the vast subterranean tombs, whose every sarcophagus was a gigantic monolith: and the effigies of the old Egyptian kings, personifications of dignity and power, holding in their hands the symbols of time and eternity . . . .

. . . . The influence produced by the sight of these marvels upon the destiny of the simple Arab, whose horizon had hitherto been defined by the shifting sands and quivering vapors of the desert, by whom the grandeur and symmetry of architectural design were undreamt of, was incalculable. As every civilization is but an adaptation to new conditions of elements more or less perceptible in those which have preceded it, so it was with that of the Arabs."<sup>15</sup>

## NOTES

1. Ibn-I-Khattib al-Makkary, *The Mohammedan Dynasties in Spain* trans. by Pascual de Gayangos, London, W.H. Allen & Co. 1840, and reprinted New York, Johnson Reprint, 1964.
2. Barry Fell, "A Cartouche of Shishonq from Almunecar, Spain" in *Journal of the Epigraphic Society*, Vol 7, No. 171, April, 1979.
3. Al-Makkary, *ibid.*
4. Ivan Van Sertima, *They Came Before Columbus*, New York, Random House, 1977 (see Chapter 8).
5. Florian de Ocampo, *Cronica General*, Medina del Campo, 1553. For this ref. see Al-Makkary, *ibid.*
6. Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality* Westport, Lawrence Hill & Co. 1974, p. 166.
7. S. Gsell, *HAAN* IV, p. 177.

8. Gilbert and Colette Charles-Picard, *Daily Life in Carthage at the time of Hannibal*, trans. E. Foster, New York, Macmillan Co., 1968, p. 159.
9. For African influence on all aspects of Carthaginian culture, see G. & C. Charles-Picard—razors and razor-decoration (131-132); combs (132); hair-styles and coiffures (133); tattoos (134); dress (135); veils (136); pendants and nose-rings (140); amulets (140); seals (142); foods, esp. porridges, desserts and vegetables (147); circumcision (150); burial rites (157).
10. Alfred Church and Arthur Gilmen, *The Story of Carthage*, 1886, p. 96.
11. Stanley Lane-Poole, *Story of the Moors in Spain*, G.P. Putnam's Sons, New York and London, 1886, p. 13.
12. Charlotte Yonge, *Story of the Christians and Moors in Spain*, London, Macmillan, 1878, p. 175.
13. See William Shakespeare's *Othello*.  
Act I, Scene I, line 88.  
Act I, Scene II, line 70-71.  
Act I, Scene III, line 290-291.  
Act II, Scene III, line 32-33.  
Act III, Scene III, line 264.  
Act III, Scene IV, line 385-388.  
Act V, Scene II, line 130-131.
14. Diop, *Ibid.* pp. 68, 69.
15. S.P. Scott, *History of the Moorish Empire in Europe*, Vol I, Philadelphia and London, J.P. Lippincott, 1904, pp. 132-133.



## THE MOOR: LIGHT OF EUROPE'S DARK AGE

Wayne B. Chandler

The great empires of ancient Africa, both Kushite and Egyptian, collapsed within a few centuries of each other. After thousands of years of achievement in art, science and philosophy, both civilizations died out within a few centuries of the birth of Christ. In addition to internal stresses and conflicts, foreign invaders contributed to the destruction of African civilization. After centuries of encouraging foreign enterprise, Egypt found herself overrun by waves of invaders—Persians, Macedonians, and Romans. In consequence, the African civilization which had for so long inspired the world was plunged into historical oblivion.

In the centuries following the demise of Egypt and Kush, a new culture began to develop. This new culture would generate a resurgence of activity in the arts and sciences, as well as the fiery passion of a new religion. It would consume all of north Africa and would influence embryonic nations such as Spain and France, as well as civilizations already endowed with a cultural magic of their own, such as China, India, and Mesopotamia. The religion was that of Islam, and those that carried it to the corners of the East were the Moors.

The history of the black Moors and their contribution to Moorish culture has been long neglected by traditional historians. The racial makeup of the Moors in Spain, as well as the degree of cultural development of the Moors in Africa, has been disputed. In this respect the black Moors have been subject to the same treatment as have other African or African-influenced cultures—the Olmec, the Egyptian, the Harappan of the Indus Valley—and for the same reasons. It is my intent here to demonstrate that the Moorish culture was largely black in origin, bright in its achievement, and powerful in its influence on western civilization.

Although the term Moor has been put to diverse use, its roots are still traceable. Circa 46 B.C., the Roman army entered West Africa where they encountered black Africans which they called "Maures" from the Greek adjective *mauros*, meaning dark or black.<sup>1</sup> The country of the *maures*, Mauretania (not to be confused with the Islamic Republic of Mauritania in present day West Africa, although obviously the root is the same), existed in what is now northern Morocco and western Algeria. The Greeks themselves, approaching from the east in search of Egypt, called the black Africans they found there Ethiops from the Greek words *aithein* to burn and *ops* meaning face.<sup>2</sup> Ancient Ethiopia, also known as Kush or Cush, formed an empire in much the same location as the present day country of the same name.



Figure 1. A Moabit Themim warrior (wearer of the veil) characteristic of one of the several desert factions which constituted the Almoravid dynasty, the third great Moorish empire in Spain.



Both the Roman *Maure* and the Greek *Ethiope* indicated more than one ethnic group. Herodotus, for example, held that Ethiopians occupied all of Africa south and west of Libya. Europeans used the words *Moor* and *Ethiopian* almost interchangeably to indicate a black African. Several notable black Africans in Roman or medieval Europe had "Maur" as a component of their name. As Hans Debrunner notes, "the outward suggestion that Mauritius might be a black African comes from his [European inscribed] name Mauritius 'the Moor' and from his legendary home, the Thebaid in Egypt."<sup>3</sup> Another example of the same occurs in the case of Johannes Morus, born circa 1100, vizier of Sicily. Shakespeare identifies several characters as Moors, apparently meaning simply "black African"; among them are Othello and Aaron of *Titus Andronicus*.<sup>4</sup>

The broad use or misuse of the term *Moor* begs the question: Who were the real Moors? Or, as Chancellor Williams queried with a recognizable tinge of frustration, "Now, again, just who were the Moors?" He continues, "the original Moors, like the original Egyptians, were black Africans. As amalgamation became more and more widespread, only the Berbers, Arabs and coloureds in the Moroccan territories were called Moors."<sup>5</sup>

At the heart of the history of the ancient Moors of the Sahara is a tribe known as the Garamantes. According to E. W. Bovill, "ethnologically the Garamantes are not easy to place, but we may presume them to have been negroid."<sup>6</sup> Their homeland was in the area later known as the Fezzan in the Sahara; their capital city, called Garama or Jerma, lay amidst a tangle of trading routes connecting the ancient cities of Ghat, Ghadames, Sabaratha, Cyrene, Oea, Carthage and Alexandria.<sup>7</sup> Far from being the obscure nomadic community stereotyped in European literature, the Garamantes were one of the most redoubtable and intimidating forces of the Sahara.

The origins of Garamante culture are not easily traced. Rock engravings and paintings done by early Saharans, who in all probability became the Garamantes, are difficult to date, but some believe the oldest were executed before 5000 B.C. These rock paintings show domesticated cattle, men riding in horse-drawn chariots, and javelin-armed men riding horses and camels. There are over 300 representations of men in horse-drawn chariots alone, a fact which supports Herodotus' description of the fabulous Garamantes.<sup>8</sup>

According to E. W. Bovill, "some paintings give clear evidence of Egyptian influence."<sup>9</sup> They include weapons and dress drawn in great detail as well as images of strange dieties. The Garamantes, or their predecessors, occupied much of northern Africa and were contemporary with the ancient Egyptian civilizations. From this vantage point, they can be considered the ancestors of the true Moors.

The earliest mention of the Garamantes themselves comes from Herodotus, who described them in the 5th century B.C. as being absorbed in a rather sedentary lifestyle. However their endeavors in agriculture and com-



Figure 2. *Mauritius the Moor*. Better known in Europe as *St. Maurice*. This painting stands 7½ ft. high x 5¼ ft. wide and demonstrates the impact the Moors had on medieval Europe (dated 17th century).





Figure 3. Johannes Morus. Another Moor of saintly status in Europe. This icon is dated 19th century and is to be found in a museum in Germany. He was vizier of Sicily (circa 1100 AD).

merce had already made them "very powerful."<sup>10</sup> In the second century B.C. Lucien noted their habits to be far from sedentary, they were "nomads and dwellers in tents who made seasonal migrations into the remote south . . . They comprised tribes which dwell in towns and villages, and others which were pastoral and nomadic."<sup>11</sup> Perhaps in order to protect their trade, they developed military prowess to complement their economic power. By the first century A.D., Tacitus called them "invincible"<sup>12</sup>, and Rome was in time to learn how powerful they really were. Unable to subdue the Garamantes, they actually joined them for several trading and exploratory expedition.<sup>13</sup> Again, according to Tacitus, the territory they controlled by that time constituted the lion's share of north central Africa; "their home country . . . in the heart of the Sahara . . . but their territory and inhabitants occupied the perimeter of the Syrtic Coast and to the southeast it is said their range extended to the Nile."<sup>14</sup>

Contemporary with the Garamantes was another group called the Libyans. The Libyans, however, were originally caucasian troglodytes who occupied territory in the far north central portion of Africa.<sup>15</sup> Their presence has been documented since the first dynasty in Egypt, circa 3100 B.C. Dr. Rosalie David, an Egyptologist, describes them as "people with distinctive red or blond hair and blue eyes who lived on the edge of the western desert"<sup>16</sup> bordering Egypt. According to Gerald Massey, the Egyptians called the Libyans Tamahu. "In Egyptian, *Tama* means people and created. *Hu* is white, light ivory. *Tamahu* are the created white people."<sup>17</sup> The Libyans role in that illuminated epoch of African history was to provide a constant irritant to lower Egypt. Several border skirmishes took place, culminating in extensive raiding during the 6th Dynasty. As DuBois notes, "there came great raids upon the Libyans to the west of Egypt. Tens of thousands of soldiers, negros particularly from the Sudan, beat this part of the land into subjection."<sup>18</sup> Sethos, a Pharaoh in the 18th Dynasty, again confronted the Libyan foe and subdued them.

The amalgamation of the Libyans with other races may be attributed to several different factors. Surrounded by darker people on all sides but the Mediterranean Sea, the fair-skinned Libyans constituted a small minority within the black African continent. In addition, nomads of the Arabian Plate fled their barren and drought-stricken homeland in search of more fertile lands to occupy. The blending of black Arab and Libyan produced a light-brown or olive-skinned people who came to be known as "tawny Moors" or "white Moors," often known in history as the "Berbers." The word Berber had its base in a Roman expression "barbari." When the Romans encountered the Libyans they referred to them as barbarians and the coastal region they occupied later came to be known as the "Barbary Coast." The Arabs later adopted the term and changed it to Berber. Eventually, the words Libyan and Berber became synonymous.

Another factor in the racial blending of blacks and Libyans was the Roman



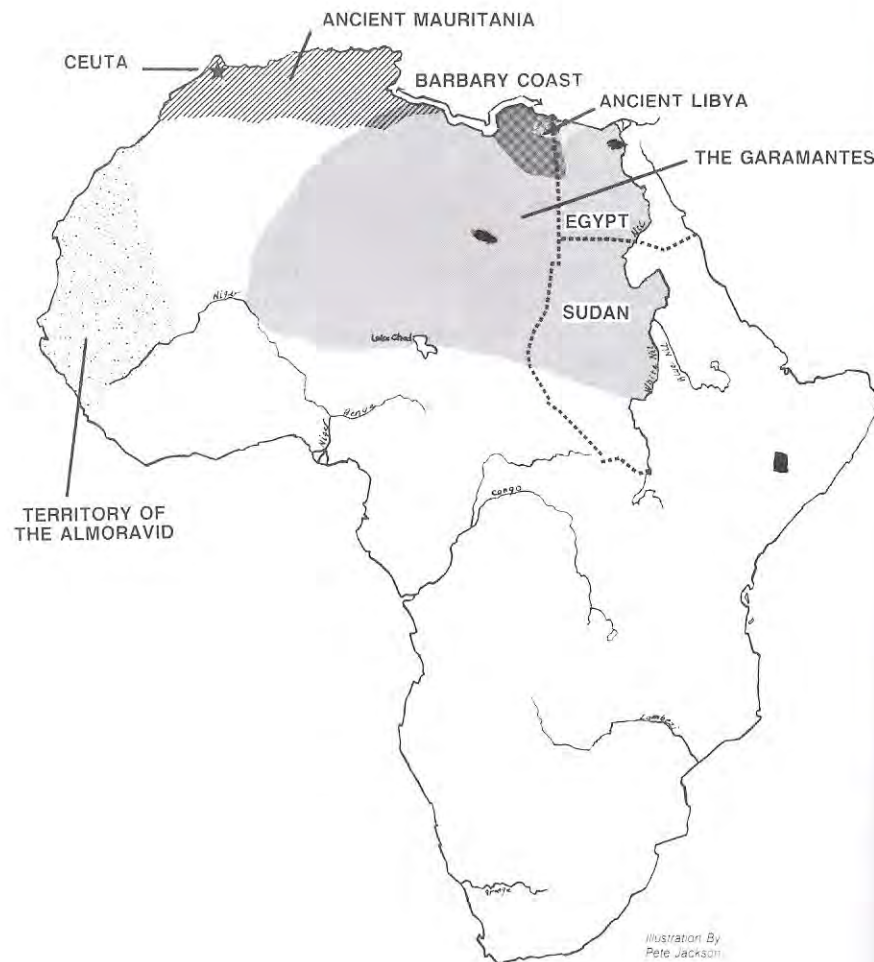


Figure 4. Map of North Africa during Moorish occupation of Iberia (illustration by Pete Jackson).

intervention along the northern coast which forced thousands of these Berbers into the desert seeking protection and aid from its indigenous black inhabitants. The alliance of these racially different groups laid the foundation for the racial diversity which in later centuries would characterize the Sahara. As E. W. Bovill notes, "The Romans . . . antagonized the tribes of the northern Sahara and the desert became both a refuge and a recruiting ground for all who rebelled against Rome."<sup>19</sup> The best documented example of this is that of Tacfarinas, a Roman-trained Libyan soldier, who appealed to the Garamantes for aid in 17 A.D. According to Bovill, "for several years Tacfarinas successfully defied the alien overlords during which time he was twice compelled to seek refuge in the desert. On the second occasion, if not the first, it was the Garamantes who gave him shelter."<sup>20</sup> Bovill also speaks of a Berber tribe known as the Zenta who, under Roman military pressure, migrated into deeper areas of the Sahara.<sup>21</sup>

So in time the Sahara came to be occupied by two distinct groups of people: the original Maurs or Moors and the Berbers who later became Tawny Moors. The rest of North Africa, from Egypt through the Fezzan and the west of the Sahara to "Mauretania" (Morocco and Algeria) were peopled by black Africans, also called Moors by the Romans and later by the Europeans.

Eventually, these Moors would join with Arabs and become a united and powerful force. A period of cultural dormancy, characterized by the treachery and violence of tribal rivalry, concluded in the 6th century A.D. when a commanding and mystic figure arose from Arabia. Known as the prophet Mohamet, he brought religious and cultural cohesiveness to the sword-wielding nomads of the Sahara, as he had done in his native land. "The prophet Mohamet turned the Arab tribes, . . . into the Moslem people, filled them with the fervour of Martyrs, and added to the greed of plunder the nobler ambition of bringing all mankind to the knowledge of the truth."<sup>22</sup> Two central figures, both of whom were black African, did much to aid Mohamet in the dissemination of Islam. Bilal-i-Habesh (Bilal of Ethiopia) and Zayd bin Harith both shared a special place in the prophet's heart. Bilal was the prophet's closest friend, who in the hereafter was chosen by the prophet to protect him. It was the voice of Bilal that was used to call the Arabs to prayer. Zayd was a great Moorish general who aided greatly in territorial conquest. But before continuing the story of Mohamet and the Moors, Mohamet's native country and people must be considered.

Arabia itself had first been populated by black people. As Drusilla Houston states in her classic text, *Wonderful Ethiopians of the Ancient Cushite Empire*, "the Cushites were the original Arabians . . .,"<sup>23</sup> for Arabia was the oldest Ethiopian colony. According to Houston, "Ancient literature assigns their first settlement to the extreme southwestern point of the peninsula. From thence they spread northward and eastward over Yemen, Hadramaut and Oman."<sup>24</sup> In fact, the ancient Greeks made no distinction between the mother country



and her colony, calling them both "Ethiopia". Houston uses linguistics and physiognomy to support her contention. "A proof that they [the original Arabs] were Hamites [descendants from the Biblical Ham, from whom the black race is said to have sprung] lay in the name Himyar, or dusky, given to [those that were] the ruling race. The Himyaritic language, now lost, but some of which is preserved, is African in origin and character. Its grammar is identified with the Abyssinian" (Abyssinia being another name for Ethiopia).<sup>25</sup> Finally, Houston quotes the *Encyclopedia Britannica's* article on Arabia; "The inhabitants of Yemen, Hadramaut, Oman and the adjoining districts [in Arabia], in shape of head, color, length and slenderness of limbs and scantiness of hair, point to an African origin."<sup>26</sup> Stone engravings thousands of years old as well as modern photographs of Arabians bear testimony to the black African characteristics bequeathed Arabia by the original Arabians, the Cushite Ethiopians.<sup>27</sup> According to Houston, "The culture of the Saracens and Islam arose and flourished from ingrafting Semitic blood upon the older Cushite root."<sup>28</sup>

As may be expected, W. E. B. DuBois makes some interesting points regarding the use of the word "Arab." Having noted that many Arabs are "dark-skinned, sometimes practically black, often have Negroid features, and hair that may be Negro in quality,"<sup>29</sup> DuBois reasons that "the Arabs were too nearly akin to Negroes to draw an absolute color line."<sup>30</sup> Finally, DuBois concludes that the expression Arab has evolved into a definition that is more religious than racial. "The term Arab is applied to any people professing Islam, . . . much race mixing has occurred, so that while the term has a cultural value it is of little ethnic significance and is often misleading."<sup>31</sup>

In his native Arabia, Mohamet rallied great numbers of warriors and set out to subdue the east. Mohamet's death in 632 A.D. did not stop the tremendous onslaught of his Arabian knights. They would eventually reach west to the Atlantic Coast of Africa, northwest to France and Spain, north to Russia and east to India.

The jihads or crusades through north Africa claimed Egypt in 638, Tripoli in 643 and southwest Morocco in 681. With the bulk of north Africa united in the name of Allah, Mohamet's followers looked north to Iberia, "land of rivers," now known as Spain and Portugal. The Arab followers of Mohamet had found converts among the African Moors, both black and tawny, and both Arab and Moorish officers were later to lead the predominantly Moorish soldiers into Iberia. In fact, the followers of Mohamet amassed their greatest armies and some of their most outstanding military leaders from the Moors.

An Arab general named Musa Nosseyr was appointed Governor of Northern Africa in 698 A.D. Although he cast covetous eyes towards Iberia, he hesitated, knowing that a campaign on Iberia could exhaust his armies. The Visigoths, who had earlier toppled the Roman Empire in Iberia, had ruled for over two hundred years. The Visigoths were a vigorous, rather barbaric people who, as Christians, believed in religious compensation for their vices. Over



Figure 5. A Moorish commander of the Black troops. This Moor is of mixed African and Arabian blood.



time they had become "quite as corrupt and immoral as the Roman nobles who had preceded them."<sup>32</sup>

Yet another obstacle stood between Musa and Iberia. An outpost of the Greek Empire, the fortress of Ceuta, rested on the northern tip of Morocco. This door to Iberia was guarded by Count Julian, an ally of Roderick, ruler of Iberia. Count Julian fought off all Arab/Moorish attacks, and his fortress remained impregnable until Julian, for personal reasons, switched his allegiance from Roderick of the Visigoths to Musa Nossseyr of the Moors.

Tradition has it that Roderick, while responsible for Julian's daughter's welfare during her training at his court, broke his trust and took advantage of her sexually. Julian, furious at this betrayal, quickly reclaimed his daughter and sought out Musa. Julian proclaimed to the Arab governor his intent to ally himself completely with Musa for the purpose of conquering the rich lands of Spain. He offered his own ships along with his knowledge of Roderick's defenses. While consulting with his Khalif, Musa sent an exploratory mission, of five hundred soldiers led by the black Moor Tarif. After the reconnaissance mission returned, a success, in July of 710, Musa prepared to conquer Spain in earnest.

Sources indicate that Musa selected another black Moor to lead the attack on Spain. DuBois writes "Tarik-bin-Ziad . . . became a great general in Islam and was the conqueror of Spain as the commander of the Moorish army which invaded Spain."<sup>33</sup> Stanley Lane-Poole, author of *The Moors in Spain*, also makes reference to "the Moor Tarik with 7000 troops, most of whom were also Moors [were sent] to make another raid . . ."<sup>34</sup>

On April 30, 711 A.D., Tariq crossed the straits of Hercules with his 7000 men, of which "6700 [were] native [Moorish] Africans and 300 [were] Arabs."<sup>35</sup> After landing on the Spanish coast, Tariq seized a great cliff and a portion of land around it. Deeming it strategically important, he directed the building of a fortress on the site. Tradition holds that his men named the fortress after him out of admiration and respect. The name Gabel Tariq, or General Tariq, was later corrupted to "Gibraltar", and its fortress known as the "Rock of Gibraltar." Tariq, leaving his fortress, ventured on to capture Algeciras and Carteya. Along his way through the country-side, he found many Spanish natives eager to join him against the ruling Visigoths. His army, rather than diminishing through attrition, actually swelled in size. "On 18th July of the same year, 711, Tariq with about 14,000 troops engaged Roderick at the head of some 60,000 troops at the Janda Lagoon by the mouth of the Barbate."<sup>36</sup> Before the battle, knowing they were greatly outnumbered, Tariq addressed his soldiers: "My men, whither can you flee? Behind you lies the sea and before you the foe. You possess only your courage and constancy for you are present in this country poorer than orphans before a greedy guardian's table. It will be easy to turn this table on him if you will but risk death for one instance."<sup>37</sup>

Tariq's army won the day and proceeded to capture Ecija, Toledo, Archidona, Elvira, Cordoba and Murcian Oribeula. According to one source, "Toledo was actually handed over to the invading Tariq by the Jews of that city, who also supplied him with arms and horses. Wherever Tariq went, he and his troops were welcomed as deliverers from the tyranny of the Visigoths."<sup>38</sup>

In 712, Governor Musa rallied 18,000 soldiers, primarily Berbers, and crossed the straits to lend support to Tariq. Musa himself captured Cremona, Carmona, Sidonia and Medina, while his son Abd-al-Aziz took Seville, Beja and Nieblu. Roderick made a final attempt to regain control in 713, but to no avail. "Tariq, having been supplied with reinforcements by Musa, finally crushed Roderick on the mountain range of Segoyuela . . ."<sup>39</sup> Roderick's death after this battle marked the close of the Visigoths' rule in Spain. According to tradition, Roderick was entombed at Vizen in present day Portugal.

The historical record clearly shows that the campaign on Spain was orchestrated by a black African general and carried out by predominantly black African troops. DuBois makes the point that "Spain was conquered not by Arabs, but by armies of Berbers and Negroids, [at times] led by Arabs."<sup>40</sup>

The Arab/Moors in Spain were strikingly benevolent after their victory. The natives were not beset by Moors to change their customs, language or religion.<sup>41</sup> The Spanish "retained their Romance tongue and enjoyed complete civil independence with their own churches, laws, courts, judges, bishops and counts. The Islamic authority insisted only on the right to approve bishops . . ."<sup>42</sup> Only the Berbers, who had helped conquer the land, appear to have been unfairly treated by the Islamic state, a fact which later led to a Berber revolt throughout the empire.

The first Moorish Dynasty, the Umayyad, ruled Spain, or Al-Andulus as they called it, from 715 to 750. Although some expansion of the empire occurred (Lyons, Macon and Chalons-sur-Saone were taken in 729), the focus during this period was an internal consolidation rather than external conquest.

Many rival Moslem factions threatened to undermine the unity of Islamic authority in Spain. The last Umayyad Khalif met his death in Mesopotamia in 750, assassinated by a Shiite Moslem. Seventy members of the royal family and court also met their death in Damascus at the Shiites' hands. A new Khalif, A Bu'L Abbas, assumed the throne and founded the second Moorish Dynasty, the Abbasid.

Abdurrahmon, a nephew of the former Khalif, fearing for his life, fled into exile for five years. During this time he rallied primarily African Moors together, with the aim of creating an army to lead against Spain's new Khalif. Finally, in 756, he sailed back to Spain to pit himself against the ruler Yusef. "The governor of Spain was an Arab named Yusef . . . Abdurrahmon landed in Spain, and Yusef . . . tried to come to terms with him by an offer of





Figure 6. Arrival of a Moorish dignitary (16th or 17th century).

attractive presents. Abdurrahmon declined the offer, and both armies clashed on May 15, 756 at Musara and the African won the day.<sup>43</sup> Thus, the Umayyad Dynasty was resurrected in Spain.

More than simply a capable military commander, Abdurrahmon proved to be a humane and effective administrator as well. Under his leadership, Spain experienced a dramatic and positive change. By ushering prosperity into Spain, Abdurrahmon laid the groundwork for the splendid edifice of Moorish cultural accomplishment erected by later generations.

Land reforms were carried out which eased much of the tax burden formerly placed on the serfs. Another reform gave serfs the option of selling their property. Abdurrahmon solved the potential religious conflicts by treating Moslem, Christian and Jew alike; "side by side with the new rulers lived the Christians and Jews in peace. The latter, rich with commerce and industry, were content . . . Learned in all the arts and sciences, cultured and tolerant, they were treated by the Moors with marked respect, and multiplied exceedingly all over Spain; and like the Christian Spaniards under Moorish rule, . . . had come to thank their new masters for an era of prosperity such as they had never known before."<sup>44</sup>

Under the auspices of Abdurrahmon and his descendants, the Moors developed a culture which in time would awaken all of Europe from its dark age. The Moorish culture was a composite culture, since the Moors indulged themselves in the acquisition of knowledge from both East and West. By the 7th and 8th centuries the ancient civilizations of Egypt, Harrappa, Akkad and Cush had long since handed the batons of philosophy and science to the Greeks, Hebrews, Chinese, Indians and Persians. But through these younger civilizations, the Moors learned from the older cultures.

The Moors would have benefited in their search for knowledge from the world's great library of Alexandria, in Egypt. Unfortunately, it was long since destroyed. History has recorded the incident: "The great library of Alexandria, accidentally damaged by Julius Caesar and restored by Mark Antony, was intentionally destroyed by a Christian mob on orders of the Christian emperor Theodosius in A.D. 389."<sup>45</sup> The library at Alexandria had constituted the storehouse of knowledge of the ancient world.

In spite of this, the Moors set out to quench their insatiable thirst for knowledge by "translating into Arabic all they could lay hands on of ancient Greek and Sanskrit material, ransacking monasteries for rare coupies of Euclid, Galen, Plato, Aristotle and Hindu sages."<sup>46</sup>

An entire book could easily be filled with the accomplishments of Moorish culture; unfortunately, neither time nor space permits such an undertaking here.

But, briefly, it can be said that they excelled in many fields. Their achievements in the sciences were spectacular. The Moors were the first to trace "the curvilinear path of rays of light through air;"<sup>47</sup> this discovery in about 1100 is a





Figure 7. Moors in Morocco (dated 17th century).

prerequisite to the design of corrective eyeglasses. Towards the end of the 8th century their endeavors in chemistry brought them to the formulation of the chemical components of gun powder. Through its Harrapan inheritance, India made clear to the Moors some principles of astronomy. "The world is round as a sphere, of which the waters are adherent and maintained upon its surface by natural equilibrium. It is surrounded by air and all created bodies are stable on its surface, the earth drawing to itself all that is heavy in the same way as a magnet attracts iron. The terrestrial globe is divided into two equal parts by the equinoctial line. The circumference of the earth is divided into 360 . . . the earth is essentially round but not of perfect rotundity, being somewhat depressed at the poles . . . This is the Indian calculation."<sup>48</sup> These principles, recorded in a Moorish translation of an Indian text, would not be comprehended by the rest of Europe for 400 years.

The Moors pursued practical applications as well as the natural sciences. "The use of the astrolabe and the compass, revived again at a later period in Europe, were common to [Moorish] navigation."<sup>49</sup> European military science was revolutionized by the introduction of artillery and firearms. The Moors were also known for their skill in medicine; "For seven centuries the medical schools of Europe owed everything they knew to [Moorish] research. Vivisection as well as dissection of dead bodies was practiced in their anatomical schools, and women as well as men were trained to perform some of the most delicate surgical operations."<sup>50</sup> They amassed much information in the study of the functions of the human body and cures of its diseases.

Moorish Spain also excelled in city planning; the sophistication of their cities was astonishing. According to one historian, Cordova "had 471 mosques and 300 public baths . . . the number of houses of the great and noble were 63,000 and 200,077 of the common people. There were . . . upwards of 80,000 shops. Water from the mountains was . . . distributed through every corner and quarter of the city by means of leaden pipes into basins of different shapes, made of the purest gold, the finest silver, or plated brass as well into vast lakes, curious tanks, amazing reservoirs and fountains of Grecian marble."<sup>51</sup> The houses in Cordova were air conditioned in summer by "ingeniously arranged draughts of fresh air drawn from the garden over beds of flowers, chosen for their perfume, warmed in winter by hot air conveyed through pipes bedded in the walls. Bathrooms supplied hot and cold water and there were tables of gold, set with emeralds, rubies and pearls."<sup>52</sup> This list of impressive works appears endless; it includes lamp posts that lit their streets at night to grand palaces, such as the one called Azzahra with its 15,000 doors.

Such a well-developed culture depends on the efforts of talented people. A black African Moor named Zaryab is representative of the fullness and variety of Moorish culture.

Zaryab was a "renaissance man" before the Renaissance. He entered the country of Al-Andulus in 821. He was skilled in both arts and sciences. A





Figure 8. Remake of a sketch of a Moorish sultan and an emissary. Remade in 16th century Spain from a 14th-century original.

celebrated musician, he is credited for improving the lute by adding an extra string, making five in all, and also for founding a great school of music. A botanist as well as a musician, it is Zaryab whom asparagus-lovers may thank for the introduction of this delicacy to Europe. In addition, Zaryab excelled as an astronomer and geographer. According to one historian, his memory was prodigious; "He was, moreover, gifted with so much penetration and wit, he had so deep an acquaintance with the various branches of polite literature, he possessed in so eminent a degree the charms of polite conversation and the talents requisite to entertain an audience . . . that there never was either before or after him a man of his profession who was more generously beloved and admired. Kings and great people took him for a pattern of manners and education, and his name became forever celebrated among the inhabitants of Andulasia."<sup>53</sup> Zaryab evidently was an innovator within fashionable circles: "Zaryab was a leader of fashion in the most civilized court of Europe in the early half of the ninth century."<sup>54</sup> He "set the fashion of changing dress for four seasons of the year instead of for only two as was the custom before his day."<sup>55</sup> Being a connoisseur of food and drink and its accoutrements, "He . . . introduced the fashion of being served on crystal instead of on gold or silver . . ."<sup>56</sup> Some of Zaryab's fans were very highly placed; according to one historian, "He was reknowned throughout Spain, and on one occasion, when he came to Cordova, the Sultan himself, to show the respect which he held [for Zaryab] rode out to meet him."<sup>57</sup>

With the contributions of individuals such as Zaryab, Spain flourished. But amidst the beauty and wealth, a socio-political plague was spreading: "Jews who had . . . been slaves now began trading in slaves."<sup>58</sup> According to T. B. Irving, between the years of 786 and 1009, "Franks and Jews traded Slavs and Germans who had been taken prisoner . . . on the Frankish territories. Thus "slav" and "slave" became interchangeable [terms] . . . They [the Franks and Jews] made young boys into eunuchs at Verdun . . . The slaves were driven from France to Spain in great herds like cattle. When they reached their destination, the men were purchased as servants or laborers, the women as household help or concubines . . . Many women were also imported from Galacia, for their blonde appearance attracted the Arab gentlemen. Slaves were also traded from out the Adriatic. These captives too were Slavs, and their merchants chiefly Christians."<sup>59</sup>

This slave trade changed the racial mix in Al-Andulus. The use of European women as concubines gradually lightened the complexion of Moorish Spain. "Through these various processes [Moorish] Spain became more Caucasian in blood than is generally realized . . . It was always blond women, whether Slavs, Germans or Galicians, who were in special demand."<sup>60</sup> This practice was not exclusive to Spain; W. E. B. DuBois notes that during the 16th century "the Mohammedan rulers of Egypt were buying white slaves by the tens of thousands in Europe and Asia and bringing them to Syria, Palestine and the Valley of the Nile."<sup>61</sup>





Figure 9. A Moor in Morocco (dated 1841).

White slavery became widespread in Spain, Africa and the Mediterranean. The polygamous family structure common to many African cultures expedited the process of amalgamation and the consequences wrought havoc upon the inhabitants of Al-Andulus. Licentiousness and immorality became more and more prevalent in the Moorish social structure. Predictably, there was a gradual eroding of virtues, philosophy and the pursuit of cultural excellence. Though Abdurrahman did not encourage or personally patronize the slave trade, its continued persistence within his empire inevitably led to its collapse. Concerning this matter it has been said: "This penetration [of the black race by the caucasian] was facilitated not alone by the dominant position of the African race, but also by its tendency to polygamy. Abdul-Aziz-Ibn-Muza not only wed the widow of Roderico, [for which he was murdered by the Arabs] but took many Christian virgins for his concubines. On the other hand, Romiro II of Leon, fascinated by the beauty of a Saracen maid . . . slew his legitimate wife and married the exotic creature by whom he had a numerous progeny. The two cases were typical: On the one hand, a violent penetration of the conquered people by the polygamous invader, through their womenfolk; and on the other, the attraction exerted by the Saracen women, . . . upon men of the defeated race."<sup>62</sup>

Abdurrahman was succeeded by a series of comparatively ineffectual rulers. His son, Hisham I, ruled from 788 until 796. "During his reign, the Christian independent kingdom of Asturias in Southern Spain . . . became a source of trouble with which Hisham had to deal."<sup>63</sup> He in turn was succeeded by Abdurrahman's grandson, Hakam I, who ruled from 796 to 822. This period was characterized by many minor social upheavals which lead to a series of revolts. Abd-al-Rahman III ruled from 912 to 961 and was followed by Hisham II who during his reign stepped down; in his place, Spain was ruled by one Al-Mansour from 981 to 1002. In 1009 civil disorder tore asunder the Empire of the Umayyads. Divided now into separate principalities, the Sultans ruled independently, one from the other, which caused great loss of both military and political power. This made them vulnerable to attack by hostile Christian factions. In 1031 the Khalif was dethroned and the Umayyad dynasty came to a close: "It had lasted for a period of two hundred and seventy years."<sup>64</sup>

With the collapse of the Umayyad dynasty in Spain, the security of military and political structures also came to an end. The Moors found themselves at the mercy of Christian expansionists who had been waiting for the opportunity to recapture territories long lost. The rising threat of Christian intervention and dominance began to create an air of fearful consternation amongst the inhabitants of Al-Andalus.

During this period as fate would have it, a strong and powerful movement was stirring in the African Saharah. This force would proliferate so rapidly that it would consume in time all of the central and northwestern sections of



the continent, and play a major role in the history of the Spanish Moors.

As stated earlier, many of the Berber tribes had been forced into the deeper recesses of the desert.<sup>65</sup> "The consequence of many wars in Northern Africa had been to force down certain Berber tribes upon the confines of Negroland."<sup>66</sup> They eventually mixed with black Africans who occupied the same territories. This fusion brought into being some of the most proud, brave and fearsome clans of the desert who were identified by the wearing of a veil around the face. "From time immemorial," says Ibn Khaldun, "the Mobt-Themim (or Wearers of the Veil) had been in the Sandy Desert."<sup>67</sup>

The Mobt-Themim formed seven orders of the northwestern desert and during the reign of the Umayyad dynasty they were "already a powerful nation obeying hereditary kings"<sup>68</sup> which ruled in what came to be known as the Desert Empire.

There came to the throne of this empire a black ruler of the name of Yahya Ibn Ibrahim. Being a muslim, he "tried to convert his subjects from their traditional African religion to Islam. Yahia and his subjects were not Arabs. They were indigenous African people."<sup>69</sup>

In 1048 Yahya made his pilgrimage to Mecca, and upon his return brought back with him for the instruction of his people a religious leader, Ibn Yasin.

Ibn Yasin endeavored to instruct and convert Yahya's people but the lack of interest they had towards Islam coupled with the harshness and severity of its disciplines only served to aggravate them; finally they rebelled and cast out Yasin.

Ibn Yasin and his followers left and established themselves on an island in the Senegal River where they lived as recluses. "They became known as Al-Murabitun, which meant people of the ribat. It is this word . . . that became corrupted in Spanish as Almoravid."<sup>70</sup>

In time his community attracted great numbers of people and "when their number reached one thousand, Ibn Yasin, . . . declared a religious war against their . . . non-muslim converts."<sup>71</sup> This time they met with limited success; "The Almoravids converted numbers of Sudanese negroes but gained no political control over them . . . Among the converts was the King of the Mandingos."<sup>72</sup> In 1042 with Yahya serving as General they began to conquer West Africa and when their numbers were thirty thousand strong, Ibn Yasin invaded Sijilmasa which was his home and began to move northward towards Morocco which he also conquered."<sup>73</sup>

However, misfortune plagued the Almoravids after this period. "Yahya died in 1056 and was replaced by his brother Abu Bakar,"<sup>74</sup> and the following year saw the demise of Ibn Yasin. Abu Bakar furthered his conquest until he had an empire which "extended from the Senegal in West Africa to Morocco on the Mediterranean coast."<sup>75</sup>

In 1061 disorder broke out along the southern fringes of their Desert Empire and Abu Bakar hastened home to restore order, leaving his northern



Figure 10. Moorish woman bearing presents. She is a West African type, the type that dominated the Almoravid and Almohade dynasties in Spain (photo 1837).



territories under control of Yusuf Ibn Tashifin. Yusuf was Abu Bakar's cousin and so naturally was a black African. DuBois describes him: "Yusuf their leader [the Almoravids], was himself a Negro. The 'Roudh-el-Kartos,' a Moorish work, describes him as having 'woolly hair' and being brown in color."<sup>76</sup> Yusuf proved to be a wise and capable leader. "In the year 1062 Yusuf laid the foundation of the town of Morocco with his own hands, and not long afterwards declared the independence of the northern kingdom of which it was to become the capital."<sup>77</sup> Thus, a black Moor appropriately founded the city of Morocco.

By the year 1082, Yusuf had long been hailed as the supreme ruler of the northwestern portion of the African Plate. But in the interim from 1062 to 1082, much had transpired to the north and south of him. To the south in 1076 Abu Bakar had attacked, sacked, and pillaged the Empire of Ghana, bringing to a close one of the "glories of Sudanic Africa"<sup>78</sup> and to the north in Spain Alfonso VI took Toledo and "swore to drive the Arabs into the sea at Gibraltar."<sup>79</sup>

Yusuf, content with the empire he had established in his homeland, apparently never once contemplated assault on Al-Andulus. But within the later half of 1082, hundreds of Moors and Arabs had flocked back to Africa to escape the tyranny of Alfonso and the persecution by the Christians. These men, "with tears in their eyes and sorrow in their hearts, had come to Yusuf to implore his protection."<sup>80</sup> Finally in 1083 the Governor of Seville, Al-Mutammed came and begged assistance against the Christians. Yusuf consented and amassed one of the most formidable armies seen by either Arab or Moor. "It is stated that when Yusuf crossed to Spain there was no tribe of the western desert that was not represented in his army, and it was the first time that the people of Spain had ever seen camels used for the purpose of mounting cavalry."<sup>81</sup> Being that Yusuf was black, and the western portion of Africa was also predominantly black, it was only natural that the core of those he enlisted would be black. The author goes on to say, "Forming the army which fought at Zalakah in 1086 . . . were thousands of blacks armed with Indian swords . . . This battle drove the Christian forces out of southern Spain and laid the foundation for Yusuf's Spanish Empire."<sup>82</sup>

Yusuf marched onward to Seville, where he found the state of its inhabitants abhorrent. "It strikes me," he commented, "that this man [meaning the King of Seville] is throwing away the power which has been placed in his hands. Instead of giving his attention to the good administration and defence of his kingdom he thinks of nothing else than satisfying the cravings of his passions."<sup>83</sup> Soon afterwards, Yusuf left Spain and returned to Africa. Later he was informed by his Generals that they [his army] were doing the whole of the fighting against the Christians "while the Kings of Al-Andulus remained sunk in pleasure and sloth."<sup>84</sup>

This infuriated Yusuf and he ordered his Generals to conquer the Kings of



Figure 11. Moorish festival of circumcision. Painting done in 16th-century Spain, re-made in 1864.



Spain and set in their place Governors of their choosing. This officially ushered in the Third Moorish Dynasty of Spain, the Almoravid.

As Flora L. Shaw exclaims, "Once more a supreme Sultan [sat] upon the throne of Al-Andulus, his conquest and the dynasty which he founded must be regarded as an African conquest and an African dynasty. The Almoravids ruling in Spain were identically the same race as that which moving from the West established kingdoms along the courses of the Niger and the Senegal."<sup>85</sup>

Yusuf ruled both Spain and Africa until his death in 1106, when he was succeeded by his son. Thus the Almoravid dynasty continued to reign with a double court, one in Africa and one in Spain.

For years the Almoravids carried on the splendor that had always characterized Moorish Spain. All taxes were abolished in Africa and trade flourished. "The Almoravid Empire was one of great prosperity and learning but lasted for only a century."<sup>86</sup> Yusuf's son, being inexperienced, lost the throne and the African dominion was overthrown in 1142; the Spanish dominion fell three years later in 1145. This gave rise to the second great African dynasty to rule Spain and the fourth and last Moorish Dynasty—The Almohade.

Under the Almohades, who also hailed from the western fringes of Africa, Moorish glory in Spain was well maintained. Great monuments were constructed, the most treasured being the Tower of Seville. Grand observatories as well as splendid mosques were built. "African rule in Spain was at its summit in the Almohade period during which the greatest philosopher of the middle ages reached his maturity. Abu-Al-Walid Mohammed ibn Mohammad ibn Rashd, has been known in the west by the name of Averroes. He was an African who lived in Spain. There were numerous outstanding African scholars in Spain throughout the Muslim period and because of them, no European country came close to Spain in terms of cultural brilliance."<sup>87</sup>

Averroes lived from 1126-1198. "He was a celebrated medical scientist, jurist, Theologian and astronomer."<sup>88</sup> Many of his works because of their excellence, were translated into several languages and he developed a philosophy which came to be known as Averroism.

Averroes' heyday was the lull before the storm, for the dynasty of the Almohads had grown extremely passive amidst the lavishness in which they had grown accustomed. This gave new incentive to the Christians to rally their legions and subdue the Moors once and for all. "It is stated that no less than three million Moors were banished between the fall of Grenada and the first decade of the seventeenth century."<sup>89</sup> Valencia fell to the Christians in 1238; Cordova in 1239; Seville in 1260. Though the last dynasty had perished from Spanish soil in 1230 and the Moors exiled from a land nurtured by their culture and wisdom, their influence was felt in Europe's schools of medicine, mathematics, and philosophy for two hundred years. "At the moment of the final expulsion of the Moors from Spain, the Catholic Cardinal Ximenes ordered the destruction of the libraries . . ."<sup>90</sup> As one author so brilliantly

exclaims, "The misguided Spaniards knew not what they were doing . . . The infidels were ordered to abandon their native and picturesque costume, to assume the hats and breeches of the Christians, to give up bathing and adopt the dirt of their conquerors . . . The Moors were banished and for a while Christian Spain shone like the moon, with a borrowed light, then came the eclipse, and in that darkness Spain has grovelled ever since."<sup>91</sup> So ended "the Empire of the Magnificent." The Moors had ruled Spain for 800 years.

Others have given a different analysis of the Moorish Empire's racial makeup and history. According to many European historians, all civilized Moors were actually tawny or white Moors, whose ancestry could supposedly be traced through olive-skinned Arabs to Europe herself. For example, although historian John Crow acknowledges that "Africa begins at the Pyrenees," he is quick to qualify this statement.

One must be careful here to specify that the Africa here referred to is not the lower part of the Dark Continent peopled by black men. It is northern Africa, the ancient homeland of the Iberians, of the Carthaginians, a semitic race, of the Jews themselves, and of the Moors, composed of many Arabic-speaking groups."<sup>92</sup>

On the following page is a picture of some descendents of the Moors; the caption illustrates a curious perspective unique to European scholars: "*Young Tebbu women at the Bordai Oasis, Tebesti, Chad. Ethnologically they are a link between the Berber Tueregs and the Negros of the Sudan.*" Thus, the subjects "link" a racially mixed group, the Berbers, and an entirely black group of Sudanese negroes. In spite of their parentage, however, the women are described as follows: "*Although they are not Negros, many of them are dark-skinned and have negroid features.*"<sup>93</sup>

For these historians, or for their audiences, much is to be gained from these elaborate constructs. The theme underlying all these inconsistencies is that white culture is superior to black. The technique in each case is to separate the black African peoples from their achievements. Thus the ancient Egyptians, architects, builders and scientists par excellence, are Mediterranean types; the Ghanese Kingdom, one of the most stable and developed in Africa after Egypt and Kush, was masterminded by a white royal dynasty. "The Kingdom of Ghana was of considerable age, having had twenty-two kings before the Hijra and as many after. The ruling dynasty was white but the people were black Mandingo."<sup>94</sup> Of such a statement there is no possible way to measure its absurdity. The Moors, whose military prowess conquered much of the East, and whose religion caught the souls of millions of people, are held to be white or swarthy, but never black. In each case, the race and its historical contributions have been divided.

Another tactic of European historians bent on affirming the superiority of their civilization is used in those cases where the origin of a culture has





Figure 12 Tebu woman.



Figure 13. Tebu woman.

already been acknowledged as being black African. This tactic involves the denigration of the accomplishments of this black African civilization.

Yet another tactic of European historians has been to ignore African civilization altogether. "A History of Modern World" published in 1950, serves as a typical example of this approach. This 902 page book devotes a grand total of 8 pages to the history of Africa, or rather to the story of the partition of Africa following the 1805 conference at Berlin. As the text states on page 639, "in fifteen years the entire continent was parcelled out", with the exception of Ethiopia and Liberia. The remainder of the continent belonged to one of the European powers. The flyleaf of the cover, apparently unwittingly, gives the author's definition of the "world" mentioned in its title: the book is described as "a brilliant and highly readable history of Modern Europe in its international setting . . ."<sup>95</sup>

The same text will also serve as an example to illustrate another blindspot of European historians. The authors, who were educated and taught at Ivy League Schools, are aware of the impact of Europe on Africa, but not of any significant reciprocal current of influence. Thus the European colonization of Africa is discussed, but the influence of ancient Egypt on the Greek-Roman civilizations is ignored completely.

This essay has attempted to transcend the obstacles inherent in "discovering" African history. Napoleon's observation that "History is a set of lies agreed upon" is particularly apt in relation to African history. The challenge posed by this research was to sift through the prejudices discussed above, prevalent in much of the available materials, while stubbornly pursuing knowledgeable, objective sources, which seemed to be the least accessible. Amidst the ignorance, fabrication and prejudice lay pearls of truth regarding the bright achievements of Africans and African culture. This essay has deliberately placed emphasis on the role of black Africans in Moorish civilization rather than the civilization as a whole. During the research for this paper, however, it became clear that Moorish civilization—in its entirety—had suffered in the eyes of the world on account of its African heritage. In an attempt to set the record straight, highlights of Moorish achievements in general have been included.

Moorish civilization should take its place besides the other great African or African-influenced cultures—Egyptian, Harrapan, Kushite, and Olmec. Al Andulus had a special role to play in history. After the Roman Empire's collapse, Spain was like a riverbed gone dry; the rising sea of Moorish culture, saturated with the wisdom of the ages, replenished the river bed and formed a mighty waterway. This river of Moorish civilization, through its tributaries, regenerated the surrounding land that was medieval Europe, thus ushering in a great rebirth of cultural activity. Thus, through their gift of the renaissance the Moors constituted a link between the ancient civilizations and the modern world.



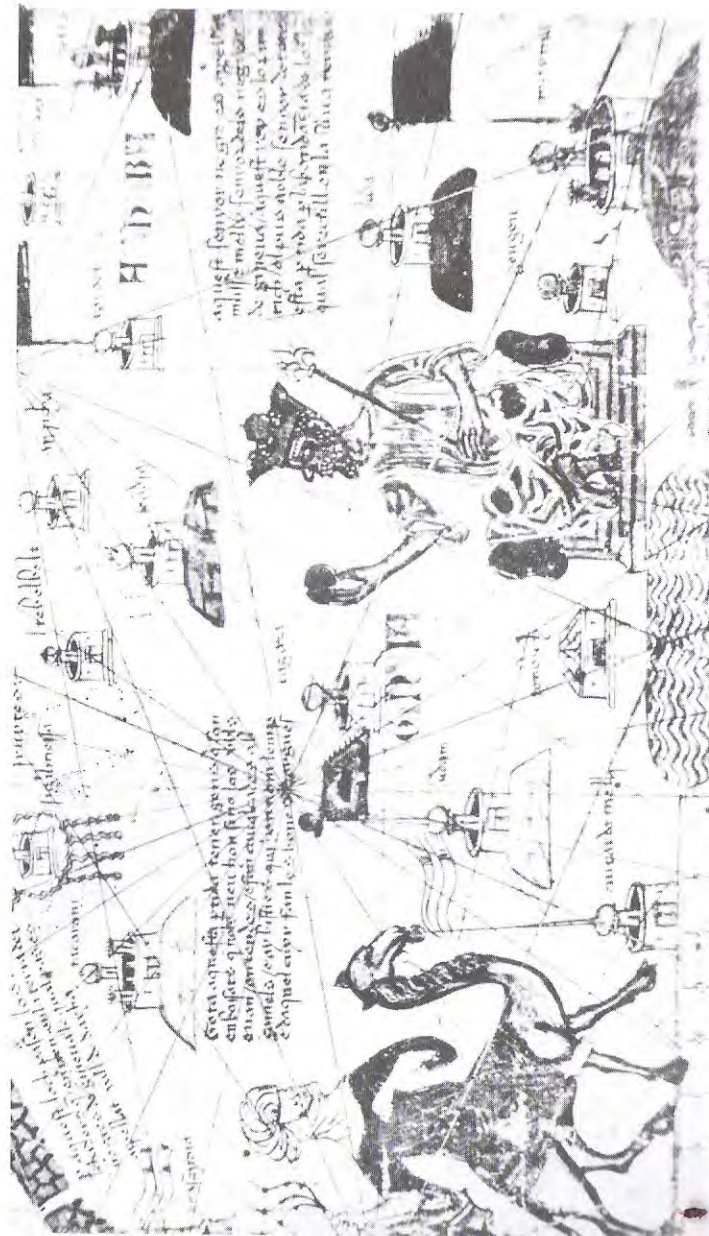


Figure 14. The great African king, Mansa Musa, king of medieval Mali, but also popularly known as "King of the Moors." This map is taken from a European galley of the 1600s. This African ruled in the 1300s. The empire of Mali was larger than all the states of Western Europe combined. It dwarfed the "Holy Roman Empire."

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47. *A Tropical Dependency*, Flora L. Shaw (Lady Lugard).
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49. Shaw, p. 39.
50. Shaw, p. 39. She later explains: "It is also interesting to note that in the great days of Moham-  
medan Spain, [Moorish] women were not confined, as in the East, to harems, but appeared freely in  
public and took their share in all the intellectual, literary, and even scientific movements of the day.  
Women held schools in some of the principle towns. There were women poets, historians, and  
philosophers, as well as women surgeons and doctors." Shaw, p. 49. An example of this was that the  
daughter and grandmother of the celebrated Moorish Pharmacist, Ibn Zohr, were both accom-  
plished female doctors.
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78. Shaw, p. 56.
79. Shaw, p. 56.
80. Shaw, p. 56.
81. Shaw, p. 56.
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83. Flora Shaw, p. 57.
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nia Press, 1965), p. 6.
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94. In this example, Asia and the Americas are also given relatively short shrift.



## CAIRO: SCIENCE ACADEMY OF THE MIDDLE AGES

Beatrice Lumpkin and Siham Zitzler

**Summary** *In the Middle Ages, Egypt and North Africa continued their tradition of leadership in science and mathematics, a tradition then already 4,000 years old. At Cairo, a Science Academy was established, similar to the Science Academy of Baghdad. From North Africa, the most advanced mathematics, science, medicine and literature were introduced to less developed Europe. The later flowering of science and culture in Europe known as "the Renaissance," was a direct result of this African gift of knowledge, combined, of course, with internal economic and social developments in Europe itself. This huge intellectual debt to Africa and Asia has never been acknowledged by Western historians. On the contrary, most European historians (and North Americans) have denied that Muslim scholars created anything new, merely crediting them with preserving Greek (European) learning during the Middle Ages.*

### The Cairo Academy

Dar-el-Hikma, the House of Wisdom, was built in Cairo in 1005 with a grant by the Fatimid caliphs who ruled North Africa. A true science academy, the Cairo House of Wisdom provided a center where high-level mathematicians and scientists could work and consult. Many great contributions to world knowledge came from this Science Academy. It was at the well-equipped observatory of the Dar-el-Hikma that Ibn Yunus, "perhaps the greatest Muslim astronomer," in the judgment of Sarton,<sup>1</sup> completed the famous Hakimi tables and where Ibn Haytham (Alhazen) enriched physics, mathematics, astronomy and medicine.

Soon, the Cairo House of Wisdom became known in every field of study. Yushkevitch, the Soviet authority on the Muslim mathematicians, describes this period of rapid scientific advancement which included, but went beyond, mathematics:

In this same period, chemistry, medicine, pharmacology, zoology, botany, and mineralogy knew an extraordinary development... like Aristotle, the thinkers of the Islamic world were distinguished by their interest in every field of knowledge, their encyclopedic knowledge and by their very varied research. For example, the mathematicians were often involved in medicine.<sup>2</sup>

In Cairo and other North African locations, notably Tunis, a happy union of scientific tradition, efficient centralized government and a rich economic base supported peaceful, sustained research and attracted scholars from other parts of the Muslim world. The Fatimid caliphs were great patrons of science and learning. As always, science advanced when government supplied the necessary material and moral support.

The African scientists, through the use of Arabic as the common language of learning, were able to communicate with their colleagues over the vast stretches of Muslim influence, from Spain and Italy on the West across Africa and Asia, to China on the East. This was also a period of expanded trade. Muslim traders pushed energetically into every known corner of the world, increasing their wealth, and more importantly, spreading knowledge of the new Muslim mathematics and science. The convenient Arabic numerals and arithmetic, which we use today, were adapted from India and brought into Europe by the Moors of North Africa. Speaking of the Moors, Smith and Karpinski write:

"The Arabs dominated the Mediterranean sea long before Venice, and long before Genoa had become her powerful rival."<sup>3</sup>

### Advance of Technology

The rapid progress of technology in this period also stimulated the development of science. For example, windmills were invented at this time and were first described in 947 by Al-Mas'udi, an Arab writer who lived in Egypt.<sup>4</sup> *The Book of Ingenious Devices*, published in the 9th century by the brothers, Banu Musa bin Shakir, shows the high level of Muslim technology (see Figure 1). The Banu

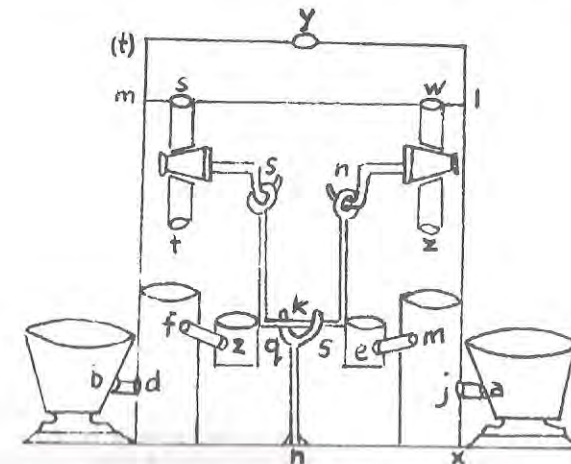


Fig. 1. Drawings from Banu Musa's *The Book of Ingenious Devices*. (Illustrator: Sylvia Bakos)



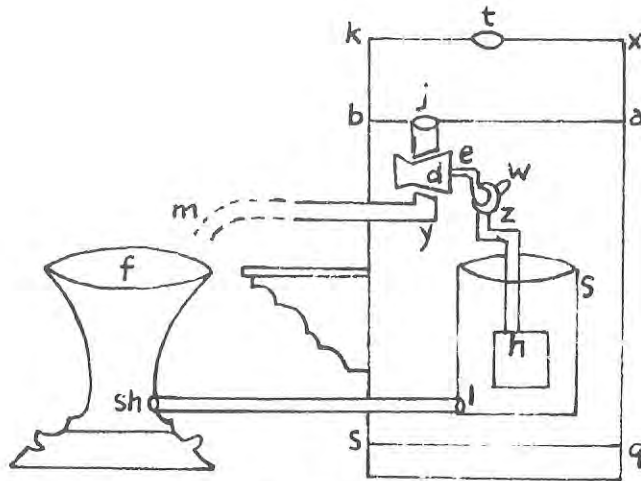


Fig. 1. (cont.)

Musa employed self-operating valves, timing mechanisms and delays, and worm and pinion gears, mainly operated hydraulically. Automatically operated cranks, shown in several of their drawings, are essentially crankshafts, in the opinion of Gordon Deboo of NASA.<sup>5</sup>

The universality of the science of the Muslim period resulted from a blend of theory and practice which stimulated the growth of new ideas. Insistence on rigorous proof in mathematics, as introduced during the Hellenistic period in Egypt, was maintained, alongside of respect for technology. Outstanding instrument makers were acclaimed as great men of science. Even before the Muslim period, Egypt was noted for her advanced technology. The first steam engine was built by Heron in Alexandria (ca. 100). The first water clock, a thermometer, and other gadgets were also developed in the Egypt of the earlier period.<sup>6</sup>

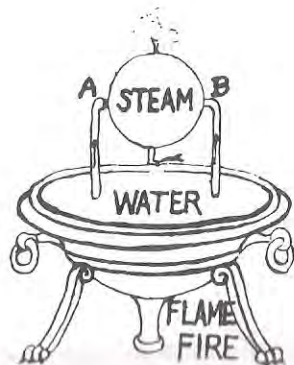


Fig. 2. Heron's engine—the first steam engine. Steam from the boiling water rises through the vertical pipes and enters the spherical steam chamber at A and B. A and B serve as pivot points about which the chamber revolves, driven by the reaction from the steam escaping through the two small nozzles. The design of this famous engine, which undoubtedly served as the inspiration for engines built during the Industrial Revolution in Europe centuries later, is still used today in physics lecture demonstrations and other applications. (Illustrator: Sylvia Bakos)

The famous steel for the superb swords of Damascus was made in only three locations; one was in Egypt. According to Al-Kindi, a medieval Muslim historian and philosopher, swords forged in Egypt were made from "manufactured" iron, i.e. steel.<sup>7</sup> The noted traveler-historian, Ibn Battuta, described the shipment of iron from the mines of Lebanon, where the iron was loaded on ships at Beirut for sale in Egypt.<sup>8</sup>

يُجْعَلُ فِي كُلِّ بَوَاقِيَةِ حَسَّةِ أَرْطَالٍ مِنْ نَعَالِ الدَّوَابِّ وَمَسَامِيرِهَا الْمُعْمُولَةِ مِنَ الزَّمَانِ وَمِنْ كُلِّ وَاحِدٍ مِنَ الدَّوَابِّ وَاسْتَحْتِجَ وَالْمَرْقَشِيَّةَ الْإِهْدِيَّةَ وَالْمَعْنِيَّةَ الْهَشَّةَ وَزَيْنَ عَشْرَةِ دَرَاهِمٍ وَيُطْبَقُ الْبَوَاقِيَةُ وَتُودَعُ الْكُورُ وَتَعْلَقُ فَحْدًا وَيَنْفَخُ سَيْبَهَا بِإِثْنَيْ عَشَرَ كُلِّ مَنَافِخٍ بِرَجْدَانٍ إِلَى أَنْ تَذُوبَ وَتَدُورَ وَقَدْ أُعِدَّ لَهُ صَرَرًا فِيهَا الْهَلِيلُجُ وَقَدْ نَزَلَ دَمَانٌ وَمَلَحَ الْعَجِينَ وَأَصْدَافَ الْإِلْوَلِ بِالسُّوِيَةِ مَجْرُشَةً فِي كُلِّ صَرَّةٍ أَرْبَعِينَ دَرَاهِمًا يُلْقَى فِي كُلِّ بَوَاقِيَةٍ وَاحِدَةً ثُمَّ يَنْفَخُ عَجِبَ سَعَةً غَضًّا شَدِيدًا بِرَحْمَةٍ ثُمَّ تَرْتَدُّ حَتَّى تَبْرُدَ وَتُخْرَجَ الْبَيْضَاتُ عَنْ بَوَاقِيَةٍ.

Fig. 3. Script of Al-Kindi, describing the manufacture of steel in the 12th century.

### Medieval Europe Far Behind

In this same period of Muslim pre-eminence in every field of learning, Europe was so far behind that George Sarton, encyclopedist of sciences, in a comparison of European with Muslim learning, wrote:

"Let us pass to Islam. It is almost like passing from the shade to the open sun and from a sleepy world into one tremendously active."<sup>9</sup> Further, Sarton added, "The overwhelming superiority of Muslim culture continued to be felt throughout the tenth century."<sup>10</sup>

### African Mathematicians

Perhaps it was in the mathematical sciences of mathematics, physics, and astronomy, that the influence of the Cairo Academy of Sciences was felt most strongly. The very word algebra is an Arabic word, adopted in Europe to describe some of the new mathematics that the Moors had brought into Europe. The word for algorithm, a mathematical procedure, is a corruption of the name of Al-Khwarizmi, the Persian author of the algebra textbook that took Europe by storm.

In Egypt, the algebra of Al-Khwarizmi was developed to a higher level by Abu Kamil (850-930). Abu Kamil's full name translates as the Egyptian Calculator (Abu Kamil ibn Aslam ibn Muhammad ibn Shuja al-hasib al Misri). The *Algebra* of Abu Kamil was a very popular book, the most advanced of its time. Whereas Al Khwarizmi dealt with one unknown, Abu Kamil used several. Especially noteworthy was his work with complex irrational quantities, displaying,







tions of astronomy. *The Mathematics Teacher*, in its October 1977 issue, featured an article titled "Sixteenth Century Astronomers had Prosthaphaeresis."<sup>17</sup> The article referred to the trigonometric formula which had been discovered by Ibn Yunus, over 500 years earlier, in Africa! Ibn Yunus used his formula to change multiplications to the easier addition-subtraction operations:

$$\cos A \cos B = \frac{1}{2} \cos(A+B) + \frac{1}{2} \cos(A-B)$$

Yushkevitch notes that this identity was used by the noted Danish astronomer, Tycho Brahe, and other Europeans half a millenium later.<sup>18</sup> Ibn Yunus improved on the tables of Ptolemy, a much earlier Egyptian astronomer, coming within 10 millionths of the true value of  $\sin 1^\circ$ .

### Ibn al-Haytham

Abu Ali al-Hasan ibn al-Hasan ibn al-Haytham, one of the greatest physicists in the history of science, also worked at the House of Wisdom in Cairo (died Cairo c. 1039). In Europe, he is known by the name of Alhazen. He was also a mathematician, astronomer, physicist and physician. His book on *Optics*, (*Kitab al-Manazir*), which contains important discoveries on the physiology of vision and the theory of reflection and refraction of light, had a great influence on the development of optics in medieval Europe. So advanced was his work that its translation into Latin and publication in Europe, over 500 years after his death, had a great influence on Roger Bacon and Johann Kepler.<sup>19</sup>

Ibn al-Haytham posed and solved the problem which became known in Europe as Alhazen's problem (see Figure 5).

Given a fixed position of an observer's eye and a light source, determine the point on a cylindrical mirror where a light ray would be reflected from the source into the eye. This problem reduces mathematically to: In a plane, given a circle and two points, A and B, outside the circle, find a point C on the circumference such that the straight lines joining point C to the two given points A and B make equal angles with the radius to C.

This problem leads to a 4th degree equation, solved by Ibn al-Haytham using a circle and hyperbola. In the 17th century, Christian Huygens and Isaac Barrow and other scientists became interested in Alhazen's problem.<sup>20</sup>

One of the precursors of calculus, Ibn al-Haytham was the first to obtain a formula for the 4th powers of the first  $n$  natural numbers. He used the formula to evaluate the volume of solids of revolution generated by revolving a parabola around its axis or around a line parallel to the axis. This is equivalent to the

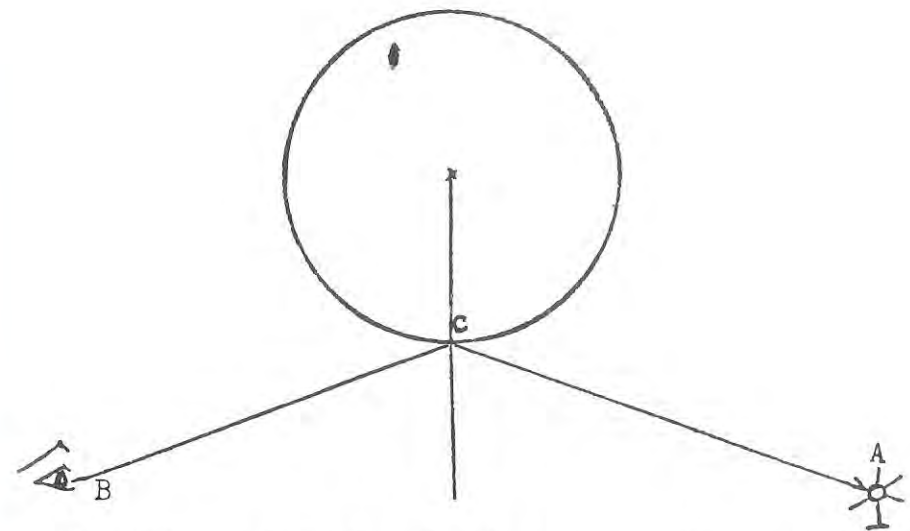


Fig. 5. The famous problem of Alhazen (Ibn al-Haytham). Given a light source at A and observer at B, find point C on a cylindrical mirror such that the light ray will be reflected to the observer at B.

evaluation of the definite integral  $\int_0^a t^4 dt$ . This result was not known in the earlier Greek period and was not rediscovered in Europe until the 17th century, 600 years after Ibn al-Haytham. Very few calculus students in the United States or Europe are aware that one of the founders of this very important branch of mathematics was a Muslim mathematician at the House of Wisdom in Cairo almost 1000 years ago.

Ibn al-Haytham also helped lay the groundwork for the modern non-Euclidean geometries. Like many mathematicians both before and after him, he tried to prove the independence of Euclid's fifth postulate. He constructed a quadrilateral with three known right angles and investigated the fourth angle, a method utilized by J.H. Lambert in the 18th century, 700 years later. Ibn al-Haytham states, as obvious, a proposition about perpendicular and oblique lines. In 1882, 850 years later, this proposition was stated as an important axiom by Moritz Pasch, an "order" axiom, in the terminology of Hilbert.<sup>22</sup>

The outstanding African scholars described above are but a few of many of that fruitful period of history. The Muslim scholars were of different religions, Christians and Jews as well as Muslims. Their unity was one of shared tradition and language, not religion. In this sense they continued the unbroken tradition of 4,000 years of mathematical and scientific development in Egypt. The language changed but the work continued.<sup>23</sup> Regardless of religion, the scholars of that time wrote in Arabic and were steeped in the culture of the Muslim world.

Among African-Jewish scholars of that time, the spirit of scientific inquiry



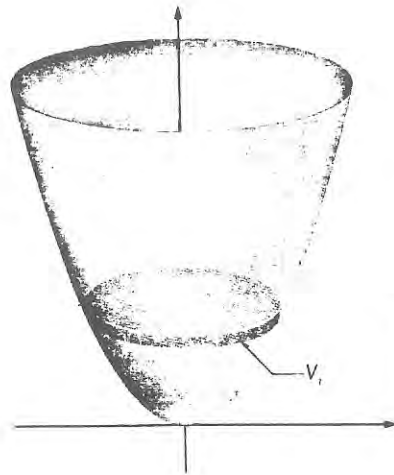


Fig. 6. Volume of a Solid of Revolution generated by revolving a parabola around its axis. Ibn-al-Haytham was first to calculate this volume, now a standard problem in integral calculus.

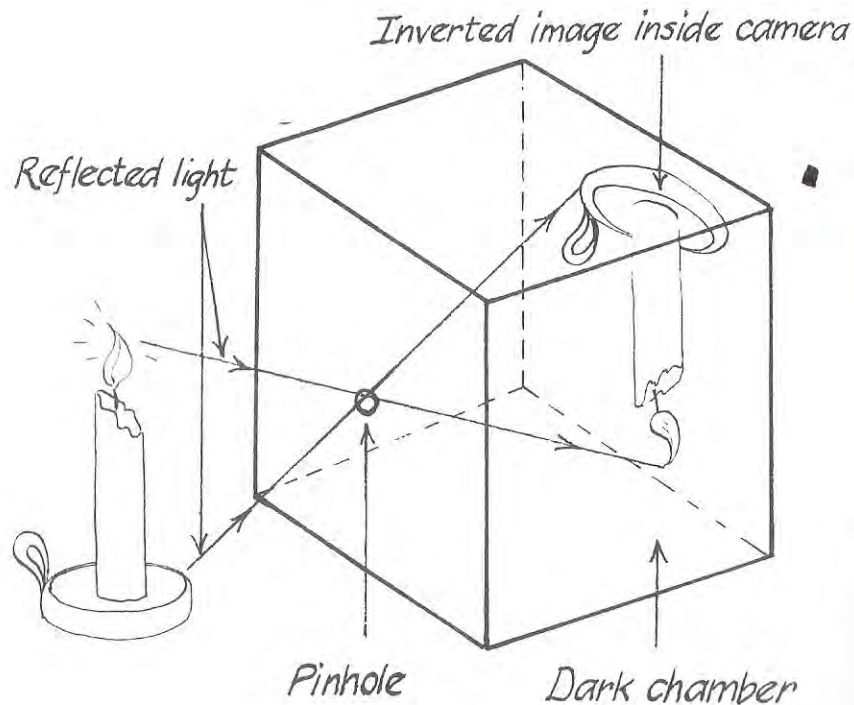


Fig. 7. Camera Obscura principle, illustrated here, was used by Ibn al-Haytham to view the image of the sun during an eclipse. He made extensive use of the experimental method of science. (Illustrator: Sylvia Bakos)

flourished and they participated in the growth of Muslim science. Mashallah, an Egyptian Jewish astronomer who died c. 815, worked in that tradition. He, and a Persian colleague, made the measurements for the plan of the new city of Baghdad.<sup>24</sup> A co-religionist of Mashallah in North Africa, Judah ibn Qarish, wrote a dictionary of Semitic languages. Isaac Judaeus (Abu Ya'qub Ishaq ibn Sulaiman el-Isra'ili) an Egyptian Jew who also wrote in Arabic, was the physician to the caliph in Tunis. Among his medical writings are descriptions of fevers, lists of medicinal drugs and treatises on nutrition, urine and ethics.<sup>25</sup> To make the Muslim learning more accessible to those who knew only Hebrew, two African Jews from Fez Morocco, David ben Abraham (Abu Sulaiman Da'ud al-Fasi) and Judah ben David (Abu Zakariya Yahya ibn Da'ud) compiled Arabic-Hebrew dictionaries.

### Muslim Medicine

It may have been in medicine that Muslim learning made its greatest initial impact on other parts of the world. An Egyptian physician, who greatly influenced European medicine, was the surgeon, Abu-l-Qasim. He wrote a medical encyclopedia of 30 sections, stressing the importance of cauterization. The encyclopedia included views of surgical instruments, far more advanced than any then in Europe.<sup>26</sup> Ahmad ibn Muhammad ibn Yahya al-Baladi, another Egyptian doctor, wrote on hygiene for pregnant women and babies. In Tunis, Abu-Ja'far Ahmad ibn Ibrahim ibn al-Khalid ibn al-Jazzar (died 1009) wrote a remarkable description of smallpox, measles, the common cold and the causes of plague in Egypt. Although the medical works of Sa'id ibn al-Batriq (died 939 in Alexandria) have been lost over the years, a copy of his authoritative catalog of jewels, "Jewels Arranged in Order," has survived.

### Muslim Spain—Africa in Europe

The great works of scientists and mathematicians of North Africa in the Middle Ages lay the basis for the later flowering of mathematics and science in Europe. But in the case of Iberia the infusion of African learning was immediate following the Moorish conquest in the 8th century.<sup>27</sup> In Cordoba, the caliph Al-Hakam II appropriated money to collect a library of 400,000 volumes of the finest works in the Islamic world. The catalog of these books alone took up 44 volumes! Although Cordoba fell in 1236 to the Christians, the science and philosophy, the mathematics and the technology, the music and literature, all of these remained as permanent African contributions to Iberia and the rest of Europe.

One of the greatest Iberian Muslim scholars was ibn Rusd (1126-90) known in Europe as Averroes. Even in so modern a subject as mathematical logic, which



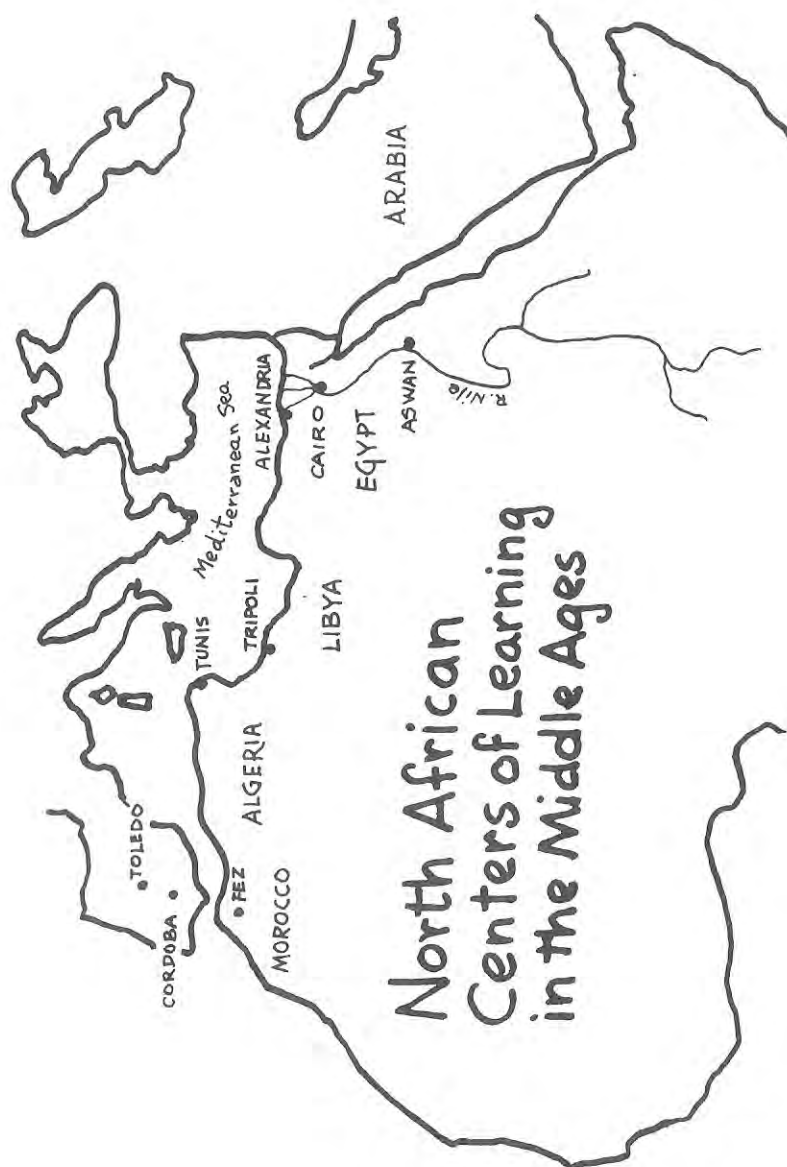


Fig. 8. North African Centers of Learning in the Middle Ages.

had its main development in the 19th and 20th centuries, the foundation was laid by the Muslim mathematicians and philosophers. Albert the Great of Swabia was strongly influenced by ibn Rusd and based his theory of abstractions on the work of ibn Sina (Avicenna).<sup>28</sup> Styazhkin, a historian of logic, concludes: "While the Scholastics were able to draw the idea of formal implication from Aristotle, for the elements of the theory of material implication they turned to the works of the Arabian logicians Avicenna, al-Farabi, al-Ghazzali (Algazel) and Averroes."<sup>29</sup>

One of the first of the new crop of European mathematicians who tried to end European isolation from the mainstream of mathematics was Fibonacci, known also as Leonardo of Pisa. Carruccio quotes from Leonardo's *Liber Abbaci*, written in 1202 after his extensive travels in Algeria and the Mid East. "All that was studied in Egypt, in Syria, in Greece, in Sicily and in Provence . . . with various methods belonging to those places, where I wandered as a merchant, I investigated very carefully and . . . having very accurately studied the way of the Hindi (algebra), instructed by my own enquiries, and adding what I was able to take from Euclid, I wanted to write a work of fifteen chapters, with nothing capital left without a demonstration; and this I did, so that the science might be easily understood, and the Latin people should no longer be deprived of it."<sup>30</sup>

Indeed, all the European locations mentioned by Fibonacci, had been under Muslim influence, and were major conduits of Muslim learning into Europe. In 827 African Muslims occupied Palermo, then Messina in 842 and Siracuse in 878, where they ruled until 1060. Muslim influence continued in Sicily, after the political domination of the Moors ended, especially under the rule of Federigo II, a patron of learning.

### Constantine the African

Mieli tells the story of Constantine, an African merchant who made a trading trip to Salerno, in Southern Italy. Constantine must have seen a great opportunity in Salerno because on his return to Africa he studied medicine for several years. Then Constantine went back to Salerno with a collection of Arabic medical books. Legend has it that he lost some books in a storm at sea but enough were saved to make the medical school of Salerno famous throughout Europe. Constantine translated the Arabic books, adding his own comments. This store of African medical knowledge revolutionized European medicine, "giving a forward thrust to all the other medical schools of Europe."<sup>31</sup>

The Crusades were another means by which Europeans became aware of Muslim learning. Despite the horrible massacres they committed against the Muslims, the more intelligent Crusaders, according to Mieli, recognized that they were in contact with a civilization far superior to their own and tried to become acquainted with Arab literature."<sup>32</sup>

In these few pages, only a brief account of the achievements of African mathematicians and scientists of the Middle Ages is possible. But, even in out-



line form, we can see the richness of the body of knowledge developed in Africa and Asia, knowledge essential for the later European Renaissance. Why then do writers like Morris Kline<sup>33</sup> and most Western historians of mathematics repeat, ad nauseam, that true mathematics developed only in Europe? Why do they write that the Muslims merely preserved Greek learning and added nothing new? Or if some historians could not deny the Muslim achievements, why do they claim that the Moorish scholars were really Latin and not African?

For the political reasons behind the revision of history to exclude the true role of African scholars, I refer the reader to my article on "The History of Mathematics in the Age of Imperialism,"<sup>34</sup> Those guilty of twisting the history of mathematics to fit a pre-conceived colonial mold are sometimes unaware of the startling contradictions that appear in their work. For example, J.F. Scott, on page 61 of his *History of Mathematics* acknowledges that the Arabs, "... did more than preserve; they made some significant contributions of their own." But two pages later, Scott forgets his own honest estimate and slips into the more standard prejudiced judgment:

"The debt which the west owes to the Arabs for their part in preserving and transmitting Greek science is very great. It must not be forgotten, however, that preservation is one thing; creation is something different. Mathematics for its development requires the creative faculty, and there is little evidence of this in the many centuries which separate the decline of Alexandrian science and its revival in the West."<sup>35</sup>

A more objective estimate, by Carl Boyer, concludes: "It is sometimes held that the Arabs had done little more than to put Greek science into cold storage until Europe was ready to accept it. But the account in this chapter has shown that at least in the case of mathematics the tradition handed over to the Latin world in the 12th and 13th centuries was richer than that with which the unlettered Arabic conquerors had come into contact in the 7th century."<sup>36</sup>

A similar opinion is expressed by A.P. Yushkevitch, the Soviet author of one of the very few books written about Muslim mathematicians in this century.

"The Islamic mathematicians exercised a prolific influence on the development of science in Europe, enriched as much by their own discoveries as those they had inherited from the Greeks, the Indians, the Syrians, the Babylonians, etc."<sup>37</sup>

It is time that we remembered the debt owed by our modern science and technology to the great mathematicians and scientists of the Cairo House of Wisdom, Dar-el-Hikma, of almost a thousand years ago.

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## THE BLACK IN WESTERN EUROPE

Edward Scobie

*Summary: This study traces the presence of Africans in Portugal, Spain, Britain, Italy, Belgium, the Netherlands, Germany and France, as far back as the famous Neanderthal skull, among the earliest African type in Europe, dating back to the Old Stone Age and discovered in Dusseldorf. It shows the part they played in the cultures of these countries. Celebrated among them were warriors, musicians, scholars, like Tarik, Bridgetower, Capitein.*

The British Isles, incorporating England, Scotland, Ireland and Wales, islands across the English channel and the North Sea, from the Western shores of the continent of Europe, have always been regarded historically and culturally as part of Europe. In fact, from the point of view of its civilization, Britain is looked upon as an extension of the Western European family circle. And, since joining the European Common Market, Britain has been strengthening its historic ties with European countries like Belgium, Holland, France, West Germany and Italy, even more.

Going back into antiquity one sees similarities and experiences between Britain and certain nations of Western Europe. And one of the most marked of these similarities is the presence of blacks in Britain and Europe as far back as prehistoric times. In examining the presence of blacks within the geographical areas of Western Europe and its effect on the culture of these lands, the countries of Spain and Portugal must also be included. For southern Spain and Portugal are partially African lands, though geographically European. It was little wonder that Napoleon Bonaparte was forced to observe once that the boundaries of Africa began at the foot of the mountains in Europe called the Pyrenees. The oldest skulls discovered in the peninsula were Negroid. This was particularly so of one of Muge, Portugal, claimed to be one of the earliest of the present human type yet uncovered. Other blacks came in since those ancient times but the original Negroid type remained; as anthropologist, G. Young, stated: "It is easy to recognise not only the important Negro type but also a type generally confused with him: the aboriginal Negroid Iberian."

The first colonizers of ancient Spain were the Carthaginians, descendants of the Phoenicians, a "mixed" people, who were great merchants. Barcelona, one of Spain's oldest cities and a centre of culture, was founded by Hamilcar Barca, father of the illustrious African, Hannibal, who was born in Carthage in 247 B.C. and one of the greatest military leaders and strategists of all time. Black peoples continued to come into Spain in large numbers during the colonization by the

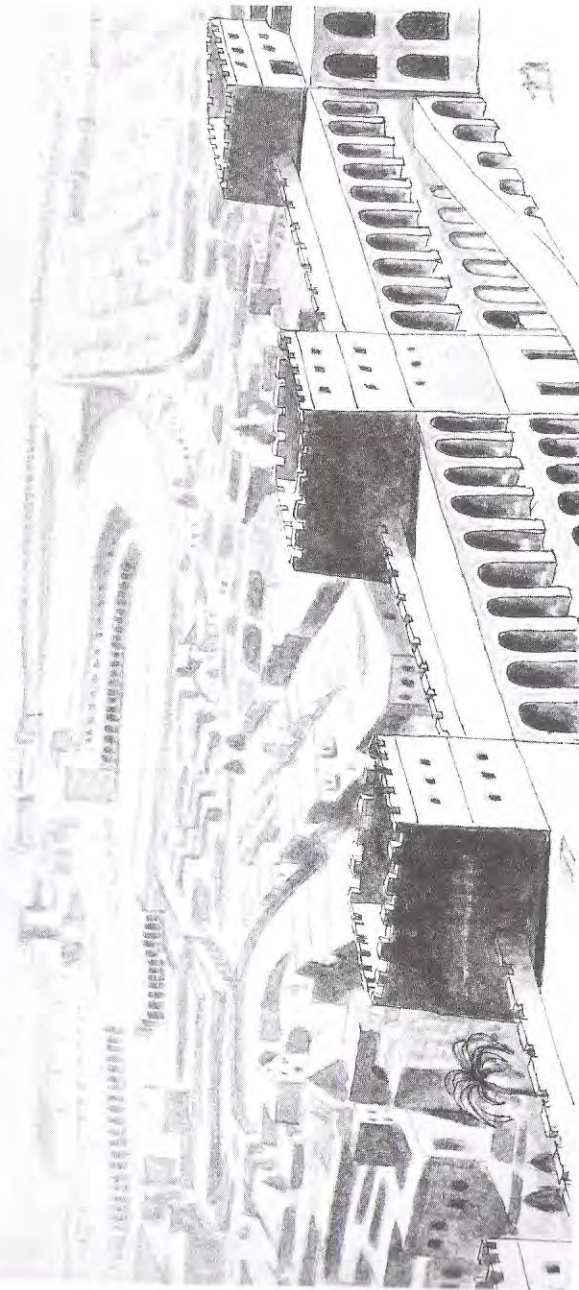
Romans. However, it was the Moorish conquest in 711 A.D. under the leadership of the African chief, Tarik, which spurred the first wave of miscegnation. In less than three years the Moors had captured the entire Iberian peninsula.

Further African invasions penetrated Spain. In 1086, Africans from Upper Senegal arrived. Known as the Al'Moravids, they were a religious sect of Berber and of pure black origin. Their leader, Yusuf, was himself black, and described as having "woolly hair and brown in colour." He kept a white woman captive as his concubine. Her name Fadh-el-Hassen meant "Perfection of Beauty," and she was the mother of Yusuf's successor, Ali. The then white Spanish King, Alphonso VI, who had been defeated by Yusuf several times, in turn, took a Moorish Queen, the beautiful Zayda, mother of his favorite son, Sancho. The death of Sancho in battle was said to have hastened the death of the aged Alphonso. When the Al'Moravids lost their power, another black race, the Al'Mohados, took control, and under them Moorish rule in Spain topped its highest peak, producing such monuments of artistic splendour as the Al'Hambra and the Mosque at Cordova. For the next eight centuries, Moors and Germans, with other emigrant whites and blacks, experienced a lot of racial intermingling in Spain. And it was the Moors who left their indelible mark on Spanish and Portuguese physiognomy, art, language and music, particularly the last mentioned. At Granada, on the side of a mountain facing the Al'Hambra there still remains the tunnelled-out homes of the guards of the Moorish sultans with the words "Barrancos de los Negros" (barracks of the Negroes). Some of these barracks have been inhabited by gypsies.

By the end of the fourteenth century the power of the Moors was on the decline, and in 1492, they were defeated by the armies of Ferdinand and Isabella of Spain. In 1619 they were finally driven across Africa and over the Pyrenees into France. Many journeyed into Holland, Belgium and Germany. At this time, another influx of Africans began arriving in Spain. The event which precipitated the African slave trade began in 1440 when Prince Henry the Navigator dispatched his envoy Antam Gonsalves, to the Guinea coast of Africa for a cargo of skins and oils. Not content with that, Gonsalves seized ten Africans, including a chief and two sons of noble birth and took them to Portugal.

The first slaves were said to be kindly treated in Portugal. They caused great curiosity because of their manner and their dress. The Portuguese tried to convert them to Christianity but the Africans longed to return and on promise of a large ransom were sent back. Later the Portuguese returned with the ransom which included ten slaves, gold dust, a leathern shield, beautifully wrought, and ostrich feathers. These slaves fetched a high price, and this fact, together with greed for gold by the Portuguese, caused the African slave to be viewed as a profitable concern. Another Portuguese expedition to Guinea brought back two hundred and fifty blacks and mulattoes who were quickly sold. While it was Henry III of Spain who started this trade in African slaves fifty years before Portugal entered,





A reconstruction of Carthage at the height of its power. Drawing by Sylvia Bakos.

however, the latter popularized it, while Britain and France made very big business out of it.

In Christian Spain and Portugal, Africans were imported in increasing numbers from 1440 until the abolition of slavery in Portugal in 1773. Writer Fernando Ortiz said:

Already before the discovery of America several thousands of Negro slaves had been expatriated from Senegal, Guinea and the Congo and were working in Lisbon and Algraves, in Seville and in all Andalusia. The Catholic sovereigns were dealers in Negro slaves. It was Christopher Columbus who went plundering in Negro slaves in Guinea before stealing Indian slaves in Cuba. Before the discovery of America the Negroes already were cutting sugar cane in Andalusia, and in Seville there was a municipal council of native Negroes with fraternal order, kings and overseers. The Negro came first to the Indies from Spain, not from Africa. And as Euclides de Acunha said of Brazil, 'The mulatto was not made in America, he came to us already from the Mother Country.' The African Negro slave trade was more abundant during the fifteenth and sixteenth centuries for the Peninsula than for America. In one city like Evora, Portugal, the Negroes undeniably exceeded the whites. Several thousands of Wolof, Mandingo, Guinea and Congo slaves entered Lisbon and Seville each year and were sold for the cities and fields of the south of Iberia . . . The Negroes and mulattoes were frequently emancipated and both rose to prominence by virtue of knowledge, art, valor or love.

Blacks were adopted into royal families, given royal surnames and accepted into marriage with the noble families. There were several such blacks—among them Don Alfonso Carlos de Bourbon adopted son of Charles III and an architect. Queen Isabella, mother of Alphonso XIII had a black favorite, Marie Marline, who was a clever guitarist. Marie de Pachecho, Spanish Joan of Arc in 1520, her black protegee was responsible for most of Marie's powers; and at Salamanca, Chicava, a girl from Guinea, adopted by Charles II, rose to be an important religious figure in Spain.

Like other European countries Spain had several blacks who became eminent in the fields of learning, the arts, medicine, and other areas of endeavour. Juan Latino, an ex-slave, became one of Europe's great Latin scholars and poets. From servitude in the house of the Duke de Sesa, Latino tutored children of the nobility and in 1565 took the chair of professor of poetry at the University of Granada. His remarkable book on Don Juan of Austria at the Battle of Lepanto was published in Granada in 1573 and won him respect as a scholar. It is one of the most prized of rare books in the world today. Juan Latino married one of his pupils, Ana de Carjaval, by whom he had four children. A writer of the period described his daughters as "very beautiful, although mulattoes, elegant and dressed in the fashion of gentlewomen." Cervantes in his preface to *Don Quixote* dedicated a poem to Latino. Another celebrated mulatto of that time was Cristobal de Menenes, a priest, son of a nobleman and a black mother.



Like Spain, Portugal experienced similar conditions as far as blacks and mulattoes were concerned. It was common practice among the Portuguese to free their blacks and mulattoes. Many gained high office in the land; men like Antonio Vieira, Portugal's greatest orator, who lived from 1608 to 1697; and Jose Thomas De Sousa Martins, Portugal's most honored physician and one of its leading medical writers who died in 1897 at the age of 54. Racial intermixing was so common in Portugal that even the Royal Family showed positive mulatto strains. John IV was said to exhibit definite African characteristics while John VI has been described by historians, including the Duchess d'Abrantes, wife of



Alessandro dei Medici, Duke of Florence

Marshall Junot, French Ambassador to Portugal during the eighteen twenties as having "Negro hair, thick lips, an African nose and mulatto coloring."

The African presence can be seen everywhere in Portugal; in the architecture of many of the buildings. These still retain their Moorish designs—like the *Praca De Toiros*—the Bull Ring in Lisbon. A walk through Alfama—the oldest quarter in Lisbon, with its fifteenth century houses, narrow-winding streets—dates back to the time when it was the last settlement of the Moors. Fado singers abound in all corners, and bistros of Alfama. Their rhythms owe much to Africa. Even the fishing boats on the beaches of Cascais show marked African traces. Called the *rabelos*, these boats with their large square red or white sails which also ply on the Douro River to fetch wine from the upper valleys, are reminiscent of the transport boats of Lagos in Nigeria.

The influence of Africa remains in the very life stream of Portugal today. The scene of the last battle of the Moors in Portugal was the *Castelo de Sao Jorge*—the Castle of St. George. Today it still stands, overlooking the city of "Lashbuna"—as the Moors named Lisbon. Then there is the story told by the Portuguese of a nobleman who was so saddened by the death of his wife, a young Moorish slave whom he had married after conversion to the Christian faith, that he gave up his title and fortune and entered a monastery. His wife was buried on a high plateau called *Sierra de Aire*; and it is from that name that the world renowned shrine of Fatima is derived.

Moorish domination extended to parts of Italy. In 846 A.D. they held the city of Rome in a state of siege while in 878 they captured Sicily from the Normans. Twenty years later the Moors took control of Southern Italy by defeating Otto II of Germany. As in Spain and Portugal miscegenation took place on a wide scale between the Moors and the Italians who at that time had large infusions of Germanic blood due to the invasion of the Goths and Vandals. African slavery in the fifteenth century from Spain and Portugal spread into Italy. The parents of St. Benedict the Moor, the Catholic saint who attained revered fame came out of this intermixing, and, in fact, the blood of Africa permeated through all layers of Italian society and found its way into the leading families, including the most illustrious royal family of the times—the Medicis. Color was no bar to power and honor in Italy. This was illustrated when Alessandro dei Medici, known as "The Moor" become the first Duke of Florence. His mother was black and had been in the service of the Pope's aunt, the wife of a mule-driver. But Pope Clement VII, then Cardinal dei Medici, took her as his mistress, and was the father of Alessandro. All the writers of his time stated that Alessandro was a mulatto, and his African features were vividly depicted by the paintings of Bronzini and Vasari. It was when Cardinal dei Medici became Pope in 1523 that he made his illegitimate son Alessandro sole ruler of Florence. Later Alessandro married Margaret, daughter of Charles V, emperor of Germany, Spain and Austria, and ruled for five years until he was treacherously murdered.



In Italian life and culture it would seem to be in the Church—the Roman Catholic Church—that blacks have made their biggest contributions. This observation was made by the late writer, Roi Ottley, in his book *No Green Pastures*, published in England in 1952:

The fact is, so many Negroes have been prominent in the history of the Church that everyone in Italy accepts this racial development as the natural course of things. Even a cursory investigation reveals that four popes of Rome are believed to have been Negroes—Victor, Melchiades, Gelasius and Adrian. Melchiades led Christianity to its final triumph against the Roman Empire. There are eighteen Black Madonnas and nearly twenty Negroes have been elevated to sainthood; principally Benedict, Cyprian, Simon, De Porres, Maurice, Moses and Augustine, who incidentally held that no true believer in God could assert a Negro was not the equal of a white man.

Blacks entered Belgium and the Netherlands after the Christian era in large numbers from Spain and Portugal; particularly from the Spanish occupation of the Low Countries which lasted nearly three centuries from 1562 to 1792. Spain had large numbers of blacks in her armies, and several members of the Spanish nobility were of mixed parentage. The mixing of the Spaniards and Nordics of



Jacobus Capitein.  
Drawing by Sylvia Bakos.

the Netherlands created, according to Theophile Gautier, "a new Flemish type with brown skin and black hair, a second race which the soldiers of the Spanish Duke of Alva have sown between Brussels and Cambrai." Another historian, Bogaert Vache claimed that there was a black skinned race living in the Low Countries before the Spanish invasion. Vache wrote:

There are documents which prove the existence of blacks in Flanders in the Middle Ages.

However, accounting for the bigger percentage of blacks in European countries like Belgium, Holland, France—as with Spain, Portugal and England—was the fact that these countries were all involved in the African slave trade from the fifteenth century well into the nineteenth. Also, African slaves were not only transported to the colonies of these nations, they were sold by auction and taken to the countries mentioned for a variety of reasons:—as blackamoor pets, as domestic servants, as stowaways, soldiers, students, entertainers. Blacks in fairly large numbers were seen from these times particularly at the seaport towns, like Antwerp in Belgium, Rotterdam and Amsterdam in Holland. When slavery was at its height in the eighteenth century black pages became a vogue in the families of the nobility and the rich throughout Europe as far north as Russia. These blacks were favorites and enjoyed positions of privilege in these stately homes as comparatively recently as the first World War (1914-18). In his book "Nature Knows No Color Line," J.A. Rogers claimed:

They (black pages) usually married into white families and are undoubtedly some of the Schwartz, Schwarzmann, Mohrs and others in European coats-of-arms. The park at San Souci, residence of the Prussian rulers, has busts of some of these Negro favorites.

The evidence of blacks in Germany has been claimed to date back to the famous Neanderthal skull, the oldest African type in Europe discovered in Dusseldorf in 1856. Other archaeological evidence abounds. Julius Caesar brought black legions to Germany. The skull of an ancient African was found at Cologne, said to be that of a Christian martyr because it was pierced by a nail. The Huns, a dark Mongolian people, who overran Europe in the fourth and fifth centuries A.D. have contributed much to the present German stock contrary to all the myth of the pure-bred Aryan German race whom Adolph Hitler tried to eulogise in his racist publication *Mein Kampf*. The Huns had swarthy skins, flat noses and frizzy hair. Jordanes a sixth century writer who saw them wrote, "They made their foes flee in horror because their swarthy aspect was fearful." Of their most celebrated leader, Attila, Jordanes said "He had a flat nose and a swarthy complexion showing evidence of his origin." British archaeologist and writer





Alexander Dumas, pere.

David McRitchie stated that certain of the Danish tribes living in northwestern Germany were "like the Moors, black."

Throughout the Middle Ages blacks were numerous in Western Germany as servants and favorites. Most of the rules of the little Kingdoms and duchies had black proteges. George I when he became King of England in 1714 took two of them, Mustapha and Mahomet, with him from Hanover. The Kings of Prussia had several of them, and their statuettes can still be seen in the gallery of the Moors in the Royal Park at San Souci. One of them William Anthony Amo became a state counsellor in Berlin. Amo was born on the coast of Guinea. He studied at the University of Wittenberg at Halle, Saxony, and wrote and spoke fluently Greek, Latin, Hebrew, Dutch, French and German. He obtained his doctor's degree for a philosophical work called *The Want of Feeling*. A second book published in 1734, a philosophical work, dealt with the sensations which involve the mind and the organic workings of the body. Another slave scholar, Jacobs Eliza Capitein, studied at the University of Leyden, earning a degree in philosophy in 1740. He published two works: one a treatise on the calling of the Gentiles, *De Vocatione Ethnicorum*, which ran into three editions; and the other a book of sermons in Dutch.

Next to Spain and Portugal one of the most racially mixed European countries has been France. In the third century B.C., Hannibal and his Africans reached as far in France as Tarascon. In the eighth century A.D., the Moors got through as far as Tours, a hundred and forty miles from Paris. Another invasion by the Moors followed in 1610—a peaceful one—when over a million of them who had been expelled from Spain settled in southern France at the invitation of Henry IV. The result is that the French in the region nearest Spain, especially the Auvergnats are Negroid. Still other Moors were brought into France and held as slaves in the centuries of war between the Christian powers and the Barbary corsairs. Other blacks came in vast numbers to France with the slave trade that began in Portugal in 1442. Nantes was the chief slave trading port in France, corresponding to Liverpool in England. African slaves were held in southwestern France. Later on slave owners of the French West India colonies brought blacks in vast numbers that fifteen hundred abandoned mulatto foundlings became a grave problem in Paris.

As early as 1670 Louis XIV promulgated the first *Black Codes* which introduced color distinctions and discriminations into Paris and elsewhere in France. Marriage between whites and blacks were prohibited, though concubinage was tolerated. Louis XV, in an effort to stop the mass influx of blacks into Paris, ordered all blacks deported from France. These did not, in fact, take place. Before very long Orleans had enough blacks to open the College des Africanies on Rue Negres. Bordeaux's black population had risen to the proportions of a 'Negro Quarter,' and in Toulouse they were worshipping a Black Virgin.



In spite of laws to the contrary, relationships between black and white became widespread. Roi Ottley noted:

Three French Kings had Negro mistresses. Louis XIV's queen, Marie Therese, allegedly gave birth in 1695 to a Negro daughter, Louise-Marie, by a Negro dwarf named Nabo . . . The girl, afterwards called the "Mooreess", was hidden from the French public and placed in a convent at Moret on a royal pension of 300 livres a year.

This public scandal brought no halt to royal philandering with Negroes. Afterwards Louis XV had a Negro son who claimed the throne of France. The Parc-aux-Cerfs, a royal brothel approaching harem proportions, always provided a black girl for Louis XVI. Paris under Napoleon Bonaparte, was a veritable melting pot as Negroes—soldiers, immigrants, adventurers and slaves—tumbled into the city, even though the government officially was opposed to widespread mixing of the races, except in the brothel. When Empress Josephine, herself a Martinique creole, sought to marry one of her favorite blacks to a white girl, Napoleon had to issue a special decree, otherwise no one could perform the ceremony. Even so, Negro girls were daily brought into the city to restock the brothels, and especially attractive ones were allocated to the military and installed comfortably as mistresses.

Today the black population of France approximates 250,000, the bulk coming from Africa and the Caribbean. There is no black "Harlem" in Paris. Where a black lives in France is determined by his income and status. Neither are blacks confined to type occupations. There are students, teachers, writers, painters, clergyman, officers, judges, government officials, business and professional men, entertainers, and musicians. Culturally, two of the most distinguished blacks in France have been the Chevallier de St. Georges and Alexandre Dumas, pere. St Georges, a mulatto, who had been born in Guadeloupe in 1745, son of the Marquis de Langley and a slave, was the champion swordsman of his day, and an accomplished rider, skater, violinist and composer of note.

Alexandre Dumas, pere, was born in comparatively liberal France in 1802, son of lieutenant-colonel Dumas, a mulatto, a a white innkeeper's daughter, Marie Labouret. His genius as a novelist won for him world renown and immortality. Among his best known works were *The Three Musketeers* and *The Count of Monte Cristo*.

About the earliest arrivals of Blacks in Britain there have been different claims. The writings of Tacitus mentioned "the dark complexion of the Silures, or Black Celts and the unusually curly hair" and maintained that a black aboriginal race lived side by side with a white one in the British Isles in Pre-Roman times. Another claim comes from David McRitchie who declared that the Moors dominated Scotland as late as the times of the Saxon Kings. He goes on to state that as late as the tenth century three provinces in Scotland were wholly black and the supreme ruler of these became for a time the paramount King of Transmarine

Scotland. But, McRitchie contends, these blacks were bred out until the black man finally disappeared by mating with whites only.

However from Shakespeare's lifetime in the sixteenth century blacks have been very much in evidence in Britain as courtesans, blackamoors, and musicians associated with the commedia dell' arte performing in Elizabethan entertainments. Talking about black courtesans, Dr. George Bagshawe Harrison, authority on Shakespeare claims that Shakespeare fell in love with Lucy Negro, the most famous courtesan of them all, only to lose her later to the Earl of Southampton. Even at that early stage the government began to show concern over the number of blacks in England. On August 11, 1596, the Acts of Privy Council stated:

Her majestie understanding that there are of late divers blackamoors brought to this realm, of which kinds of people there are already too manie, considering how God hath blessed this land with great increase of people of our own nation . . . those kinde of people should be sent forth of the land . . .

By the time of the Restoration in 1660, when Britain had been in the slave trade for forty years, there was a steady flow of black men and women in England, although the number was not recorded. About this time it became the vogue for titled and eminent persons to keep blackamoors as pets. By the beginning of the eighteenth century, other blacks were entering Britain from the colonies in increasing numbers. The mass migration had begun. African slaves were becoming a familiar sight, especially around the cobblestone and muddy streets of Bristol, Liverpool and London.

Since those times succeeding waves of blacks began migrating to Britain by various means. The last mass migration was after World War II in 1946 when West Indians, Indians and Pakistanis, but particularly West Indians, began going to Britain for employment. To date, the numbers of blacks in Britain have been estimated at one and a half million out of a population of fifty-two million.

While a few blacks of talent were being favored in the eighteenth century, the majority were treated like slaves and, what is worse, like mindless creatures lacking the sensibilities of even dumb animals. Sir John Fielding, the London magistrate, said in 1768, that blacks were troublesome, dangerous, corrupt and should not have been brought to a free country. It was this double standard that the British used in their attitudes to blacks. While they will put up all sorts of social and constitutional barriers in order to prevent black people from entering and living in Britain, they will, at the same time, sing the praises of black writers, poets- singers, musicians, cricketers, athletes or boxers. This has been true throughout a long association with blacks especially in the eighteenth century. However, the list of blacks who, by their various talents, have added to the arts and culture of Britain, is long. There was Julius Soubise, riding and fencing



master, actor, singer, poet, composer who mingled with the bluebloods of England in the eighteenth century; Ignatius Sancho, man of letters and friend of English novelist, Lawrence Sterne; George Bridgtower, violinist and composer who became Beethoven's colleague and friend; classical composer Samuel Coleridge-Taylor who died in his late thirties in 1912; cricketers George Headley of Jamaica, Lord Constantine (formerly Learie Constantine), of Trinidad and Sir Frank Worrell and Sir Garfield Sobers, both of Barbados.

In spite of the contribution of blacks not only to the cultural life of Britain but to the economy, race relations there are worsening. Blacks in this last quarter of the twentieth century are experiencing open racism. The attitude of the British remains the same. They continue to patronize and eulogise the blacks who have become famous while practising their variations of prejudice against the majority of the one and a half million blacks living and earning a precarious existence on the perimeter of life in Britain . . .

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## AFRICAN WOMEN IN EARLY EUROPE

Edward Scobie

For this work, and any other study of such nature, Britain must be included since, culturally and historically, that country belongs to the European continent. It has been through cultural changes that bear certain similarities to those geographically located on the European land mass. As far as African women are concerned, then, the history of Britain, like that of the other European countries, is replete with the full measure of their presence. Evidence of this presence, however, has almost never found its way into the pages of Western European scholarship. And the odd times when it has, it has always been tinted by pens dipped in racism.

In the age of the Crusades, Europe began to develop consciousness as a geopolitical entity and at the same time to be dimly conversant of Africans as a separate race in the human community. (Early contacts (1000-1450) through Spain were made with Africans as "humble slaves and wild warriors." In the Middle Ages, although the world of Islam was wedged in between Christendom and the land of Africa, contact between the two continents was made on three spots: in Spain from Morocco-Sudan; from and in Italy through Sicily, Tunis and Cyrenaica; and through Jerusalem from the lands of the Nile (Egypt, Ethiopia and Sudan). It is out of these countries that emerged the European's medieval image of the African. In Spain there were African soldiers and officers as well as servants among the Moslem conquerors ever since Tarik invaded the Iberian peninsula in 711 A.D.

Professor Verlinden of Ghent University has made what he describes as a careful study about African slaves in Moslem as well as Christian Iberia. He states that in the 11th and 12th centuries, there was a substantial increase in African slaves in Moslem Spain as well as in North Africa. The increase in African slaves in the 11th and 12th centuries can be attributed to the Almoravid conquest of Spain. History has shown that the politico-religious movement of the Almoravids had its origins on the western fringes of the Sahara and it fanned out with their conquest of the famous African kingdom of Ghana in the Sudan by 1086. It was the plundered gold of ancient Ghana and the bravery of the Sudanese soldiers that helped to conquer Spain. A sizeable number of Africans fought in the Moslem armies of the peninsula and they literally frightened the Christians with their acts of daring. That is why the African presence in Moslem Spain made a profound mark on the art and literature of the times. The European viewed the African as exotic and different in this first attempt to integrate the Af-



rican into European cultural awareness. At this time miscegenation took place on an ever widening scale, accounting for a very large percentage of African blood in the Spanish people. The Spaniards took the African strain further into Europe, to France and the former Netherlands. When they were driven out of these lands, roughly 3000 of them settled in Hamburg, and many a Hamburg citizen bears a striking resemblance to the Spanish, with his or her black wavy, curly hair and swarthy skin.

But the evidence of Blacks in Germany has been claimed to date back to the Neanderthal skull, the oldest African type in Europe discovered in Dusseldorf in 1856, and said to belong to the Old Stone Age. The Grimaldis, an African race, lived in Europe even before the appearance of the Cro-Magnon or Caucasoid type. Evidence of their presence and culture has been unearthed in Southern and Central Europe. Two complete Grimaldi skeletons of the *Grotte des Enfants* are in a complete state of preservation in the Museum of Monaco, near Monte Carlo.

Julius Caesar brought Black legions into Germany and Britain. The skull of an ancient African was found at Cologne, that of a Christian martyr whose head has been pierced by a nail. The Huns, a dark Mongolian people, overran Europe in the fourth and fifth centuries and contributed much to the present stock of German people. This makes mockery of the myth of a pure-bred Aryan German race about whom Adolf Hitler fantasized in his racist work *Mein Kampf*.

Portugal itself has been described by historians, particularly Brunold Springer, as "the first example of a Negrito (African) republic in Europe." He went on to write in his book *Racial Mixture as the Basic Principle of Life*:

In the Portuguese runs a deep current of Negro blood, and there the Negro has often risen to the caste of the nobility. Napoleon's army had many small black Portuguese soldiers. . . . Sicily, of course, is also profoundly Africanised. All of this is ancient history. The Romans brought Negro troops to the Rhine and over the Donau. Later merchants purchased the young Negroes as servants; in all large cities of commerce there were several hundred blacks, and many a house was known simply as "at the Moors." In one circle of people whose members belong to the Russian, English and German nobility there is much Negro blood, inherited from an ancestor who lived at the end of the eighteenth century, and who was the great grandfather of one of the greatest poets of all lands and of all times, Alexander Sergeivitch Pushkin.

One of the well-known examples of a member of royalty with the blood of Africa coursing in her veins was Queen Charlotte Sophia, German-born consort of the English King George III (1760-1820). She had the broad nostrils and heavy lips of the blond Negroid type mentioned by Brunold Springer. This blond Negroid type is not uncommon even in Nordic Europe where intermixing, as mentioned previously, has been taking place from the earliest antiquity. These facts of history have never been given exposure in the writings of Europeans for obvious racist reasons.



CHARLOTTE SOPHIA  
Queen of England  
consort of George III  
great-great-grand  
mother of George VI

Queen Charlotte Sophia, wife of George III of England, and grandmother of Queen Victoria. This German Princess has been said by eminent historians and anthropologists to be of the early blond Nordic Negroid type, much in evidence in Germany.

Another royal queen with the blood of Africa in her veins is the Duchess of Alafoes. She was described as the most beautiful woman at the court of John VI of Portugal in the 1800's by a noble French authoress. Voicing paeans about the beauty of the Duchess, she exclaimed: "The Duchess is brown but comely." The Duchess was the King's aunt. At that time fully one-third of Portugal was Black (African). Hence this question of pure race among Europeans was nothing but a myth in order to perpetuate the fantasy of a "superior" race. H.G. Wells, the English writer and historian, wrote: "Everyone alive is, I am convinced, of mixed ancestry, but some of us are more white, some of us more Negro, some of us more Chinese."

The sex relations between white and black go back to prehistoric times and on all continents. In that respect Europe was well ahead of the others in those distant times.



There can be no denying that the African woman in Europe was viewed in different lights, the dominant one being that of a desirable physical object, either as a sex goddess or courtesan, a wife, a concubine or a prostitute, or all these molded into one beautiful black body. At the other extreme, she was likened to a Madonna, the mother of Jesus. It was the opposite side of the same coin. Hence the cult of the Black Madonna and Child that has dominated the Catholic world, particularly Europe. One of the most devoted pilgrims at the shrine of the Black Madonna is the present Pope, John Paul II. Two of the oldest Black Madonnas of Europe are those of Loretto, Italy and of Nuria, Spain. The first has been listed as the original of all the Black Madonnas. It was destroyed by fire around 1930 and restored by Pope Pius XI, who according to Father Hedit, insisted that the color be preserved. The Black Madonna of Nuria is known as "The Queen of the Pyrenees."

One of the very earliest manifestations of the Black Goddess syndrome was the Venus of Willendorf (15,000-10,000 B.C.) found near Vienna, Austria. It was carved by Blacks of the Grimaldi race living in Europe, and is the oldest known representation of the human body. It is now in the Vienna Museum. We find this theme of the Black Goddess, the Black Venus carried from century to century in Europe right down to the years of the slave trade and slavery.

The Oracle of Dodona in Greece, the place where the gods were consulted, was founded by two Black women. Herodotus stated:

Two black doves had come flying from Thebes . . . one to Libya and one to Dodona . . . She taught divination, as soon as she understood the Greek language . . . These women were called "doves" by the people of Dodona because they spoke a strange language, and the people thought it like the cries of birds (only certain African languages have this sound) . . . The tale that the dove was black signifies that the women were Egyptian.

As the story of the African woman in Europe travels through the centuries, several cases of the conflicting attitudes of Europeans will come to the fore. The same thing applies to the British in their relationship with Blacks. A look at Britain from Shakespearean times will fully illustrate the foregoing point.

The Gray's Inn Revels were different in the Christmas of 1594. But the idea was still the same: entertainments to parody the affairs and ceremonies of the English court. The Revels would start on Halloween and last until Candlemas. A Prince of Purpool was installed on December 20th. He was two characters in one—Purpool and the Lord of Misrule. By the 28th there were so many spectators that Gray's Inn Hall became too packed for anyone to enter. That evening the actors put on *The Comedy of Errors*. Six days later the Revels were in full swing. Among those present were Lord Burleigh, the Earl of Essex, the Lord Keeper, Sir Robert Cecil and the Earls of Shrewsbury, Cumberland, Northumberland, and Southampton. The amusements began with a symbolic piece of the restoration of amity between Graius and Templarius. After that the Prince of

Purpool held court. To pay homage to him came the Abbess of Clerkenwell, holder of the Nunnery and Lands and Privileges of Clerkenwell, "with a choir of Nuns, with burning lamps, to chaunt Placebo to the gentlemen of the Prince's Privy-Chamber, on the Day of His Excellency's Coronation."

It was the Abbess who made the difference in that year's Revels. For she was not a lady of court but a courtesan from Clerkenwell. She was tall, statuesque and haughty. Her name was Lucy Negro and she was in fact Black and an African.

This Lucy Negro was not the only Black courtesan around Clerkenwell. There were several in the district at the time, especially around "The Swan, a Dane's beershop in Turnbull Street." Here, fashionable gentlemen of the Inns of Court used to frolic. Dr. George Bagshawe Harrison, authority on Shakespeare, claims that the Bard of Avon fell in love with Lucy Negro, the most famous courtesan of them all, only to lose her later to the Earl of Southampton. Dr. Harrison makes a further more startling statement: "This Lucy Negro I would identify as the Dark Lady of the Sonnets."

Dr. Leslie Hotson, another renowned Shakespearean scholar who has done exhaustive research on tracing the origin of the Dark Lady whom Shakespeare eulogizes in his sonnets, throws further and clearer light on the issue:

We arrive at a beautiful harlot, black as hell, notorious in 1588 or 1589, named Lucy or Luce . . . This at once takes our mind five or six years onwards to the *Gesta Grayorum*—the chronicle of Henry Prince of Purpool's reign in 1594-95, and to the unsavoury list of the Prince's feudaries, in which we read that a Bawd named Lucy Negro "Abbess de Clerkenwell, holdeth the nunnery of Clerkenwell . . ."

By this time, then, some five or six years after the Sonnets Black Lucy or Luce has set up as the "madam" of a house in Clerkenwell. Her name was Morgan . . . I have been at some pains to collect facts and reports about Luce Morgan. My reward is the discovery of a series of documents indicating that some years before she charmed Shakespeare she had first charmed Queen Elizabeth.

Many Shakespearean scholars, in spite of evidence supplied by the lines of the Sonnets, make the wildest claims about the identity of Shakespeare's Dark Lady love. Some very eminent British historians, blinded with bigotry, identify the Dark Lady as a Brunette, an Italian in the Court of Elizabeth I. Other claims, perched tenuously on the flimsiest threads of evidence, made other more preposterous assertions: any other woman, except an African. Yet Shakespeare's poetic words can leave no doubt, even in the mind of the most simple-minded. He begins his Sonnets to the Dark Lady by defending her color. In Sonnet 127 Shakespeare writes:

In the old age black was not counted fair,  
Or if it were, it bore not beauty's name;  
But now is black beauty's successive heir,



So that there shall be no doubts as to the racial origin of his Dark Lady, Shakespeare gives this description of her in Sonnet 130:

If hair be wires, black wires grow on her head.  
I have seen roses damask'd red and white,  
But no such roses see I in her cheeks.

These descriptions are clear as a bell and speak for themselves. It is generally accepted in academic circles that the Sonnets were written around 1597 and 1598. At that point in time London was teeming with Africans, and African women lived in large numbers particularly in the Clerkenwell area of the city. They were much courted by the young better-class men around town—lawyers, actors, musicians, writers, the nobility. In a letter dated 1602 one Dennis Edwards writes to Thomas Lankford, secretary to the Earl of Hertford, asking: "Pray enquire and secure my negress" and went on to give the address where his lady love was to be found.

Situations of this nature, in which African women were being seen as highly desirable sex symbols, existed elsewhere in Europe from the fifteenth and sixteenth centuries onwards, in Germany, Italy, France through to Spain and Portugal. The case of Isabeau, an African, born in the motherland, carried in slave chains to the Caribbean, and taken out of the plantations of Haiti to Paris, was a classic one. She caused a tremendous sensation in France during the reign of Louis XV (known as the Boy King in the early years of the eighteenth century). With her beauty, her taste in dress and the wealth she acquired as a result of her exotic charm and superb physical beauty, she became the most sought after woman in France. French aristocrats fell at the feet of this Black goddess. Among those under her spell was the Comte d'Artois, later to become the King of France. Madame du Barry, herself a beauty and favorite of the King, Louis XV, though jealous of Isabeau, was forced to admit, and very grudgingly at that:

Isabeau was proclaimed a charming creature and more than one grand personage of the Court, more than one financier placed his heart and his purse at her feet. Rare and magnificent adornments; great luxury; jewels and precious stones; a natural taste in dress; an accent, piquant because of its strangeness; numerous servants; great sums of money to spend, helped to decide the success of Isabeau. Whenever she came to Versailles to see the King at dinner, there was a great crowd to see her.

The high point of her love life was her rendezvous with the Prince, the Comte d'Artois at his retreat at Bagatelle. Du Barry and Isabeau became fast friends, the two most beautiful women in France, one white and the other Black. In her memoirs, Madame du Barry devoted a whole chapter to her African friend. Even though some of the writing is clouded by a snide remark about Isabeau's color, the impression conveyed is that Isabeau was a beautiful African ancestor:

That African woman was charming. Imagine her: tall, supple, but voluptuous, with a walk that was elegance itself. Her well-shaped eyes were alive; her mouth admirably formed; her skin was something between satin and velvet; and the most beautiful ears that one could see. Indeed, I must admit, that she merited her reputation.

Isabeau was by no means the only favorite in royal circles in France. It was the vogue in Europe of the day for high and wealthy personages to have African mistresses. Francis I of France had one; so did Louis XV. She was Mademoiselle St. Hilaire from the Caribbean. There was a son from this union who claimed the throne of France. From a royal brothel, run like a harem, and called the *Parc-aux-Cerfs*, Louis XVI always chose an African beauty to be his current amour. The first lover of Louis XIV, (1643-1715), the Sun King, stated historian J. Michelet, was an African woman named Jeanne. His wife, Queen Marie Theresa of Spain, was to pay him back in his own coin when she took an African lover, Nabo, with serious consequences.

This licence was extended to African men, as well, whose sexual favors were sought even in the bedchambers of Queens. The case of Marie Theresa, Louis XIV's queen caused the most concern. It became one of the best-known scandals to travel down through the sixteenth, seventeenth, eighteenth and nineteenth centuries' lanes of history, and to find exposure even in the remaining few years of the twentieth century. Naturally, excuses were bandied about to save the honor of the Queen. But none stuck and the real story was whispered in the corridors of Versailles, and spoken out loudly and openly in the salons and streets of Paris, the town and village lanes, and the byways and highways of the French countryside. The accepted version of what actually happened between Queen Marie Theresa and her attendant, Nabo, reads as follows:

Nabo who came from Dahomey was given to the Queen Marie-Theresa as a gift by M. de Beaufort, as was the custom in those days. The black teenage young man was dwarfish in height but very well-proportioned. The Queen had him to attend her in her bedchamber, growing very fond of him. She kissed, cuddled and fondled him. A lonely woman left to her own devices by the philandering of her royal consort, the plain rather plump Marie-Theresa sought solace and comfort in the very amusing and considerate Nabo. He danced attendance on every whim and caprice of his royal mistress. An intimate and strange relationship grew out of the loneliness of the lives of these two unwanted souls; a relationship which brought about a scandal that was to rock the whole of France, and indeed the rest of Europe.

Marie-Theresa was about to become a mother again but this time she became more and more restless and worried. She kept repeating: "I no longer recognise myself. I experience strange disgusts and caprices such as never happened before. If I were to do as I wanted to, I would be cutting somersaults on the carpet, like my little Negro."



The King replied: "Ah, Madame, you make me shiver. Forget your foolish fancies or you will have a child, bizarre and unnatural."

The King was right. When the baby was born in 1656 it was of a dark brown African color. The King became almost hysterical with rage and began stamping and storming about the rooms of the palace. The Queen, as was to be expected, kept swearing her innocence. Doctors tried their level best to pacify the King and assured him that the baby was atavistic, a throw-back. The King was on the point of accepting this biologically impossible story when someone mentioned the Queen's attendant, Nabo. "Why," exclaimed one of the doctors, "the color of the child might have been caused by the black man's looking at the Queen."

"A look!" shouted the King. "It must have been a very penetrating look." Then, he ordered Nabo to be brought in his presence. Someone declared, "He is dead, your Majesty." Actually, Nabo had been spirited away some little while before this occasion of the birth. The story was told that he died suddenly, and very soon after the Queen gave birth to his daughter, a daughter who was named Louise-Marie, a name compounded out of the name of both the King and Queen. The sudden death of Nabo, an otherwise healthy young African in the prime of a life that had decades of years ahead, remained an unexplained mystery, like the life of his daughter Louise-Marie. It is not too fanciful to surmise that Nabo's death was not of natural causes.

Someone intimate in court circles, the King's cousin, Mademoiselle de Montpensir, gave a first-hand account of what actually did take place at the birth of the child:

The Dauphin told me of the trouble they had with the illness of the Queen and the crowds that were there when the King arrived; how the Bishop of Gardes, his first almoner, now Bishop of Langres, almost fainted with sorrow because the Prince and everybody laughed; that the Queen had been angry, and that the royal infant that had just been born, resembled a little Negro Dwarf that M. de Beaufort had brought her from foreign lands—a little Negro that the Queen always had with her . . . ; that the child would not live and that I should not mention it to the Queen. When the Queen was a little better I went every day to the Louvre to see her. She told me that everyone had laughed at seeing the child, and the great pain their laughter had caused her.

The child lived and as mentioned elsewhere was named Louise-Marie. So as not to cause further embarrassment to the King and Queen and to the country, Louise-Marie was whisked away secretly to the distant convent of Moret, and placed in the care of the Mother Superior and her Nuns. Absolute secrecy was demanded of them by the King. The child was kept a virtual prisoner and not allowed to go out. She grew up in the convent and became a Nun. However, she still pined for her freedom and restoration to what she knew (for she had learnt the secret of her birth) was her rank. One day, the story goes, when the Dauphin,



**Louise-Marie, illegitimate daughter of Queen Marie-Theresa, wife of the King of France, Louis XIV, became known as the Black Nun of Moret.**

heir to the throne of France, was hunting in a nearby forest, and she learnt who it was, she burst into tears and said: "It is my brother."

Of this period in the life of Louise-Marie, who became known as The Black Nun, the Duke of St. Simon, statesman and one of the top figures in the King's Court, wrote:

Speaking of the secrets of the King, it is necessary to make amends for something else I had forgotten. Everyone was astonished at Fontainebleau this year, to see that hardly had the princess arrived than Mme. de Maintenon took her to the little convent of Moret, where there were likely to be no amusements or persons of her acquaintance. She returned there several times, which awoke curiosity and rumors—Mme. Maintenon went often to Fontainebleau and finally one got accustomed to seeing her go there.

In the convent was a professed nun, a Negro woman, unknown to everyone and who never showed herself to anyone.



Bontemps, first valet to the King and governor of Versailles, to whom I have spoken and to whom the domestic secrets are known, had placed her there quite young after paying a large sum, and a regular pension. He took great care that everything that could add to her comfort was provided. The Queen went often to Fontainebleau to see her, and after her, Mme. de Maintenon.

The Dauphin went there several times, and the princess and the children, and all asked for this Negro woman and treated her with kindness. She was receiving more marks of distinction than the best known or most distinguished person there.

Legends began to grow around the Black Nun. She was honored "as one of those Black Madonnas attributed to St. Luke, who performed miracles and attracted pilgrims." But there was another more colorful aspect to her fascinating mysterious life. She was involved in one of the most romantic love stories of later years. It was claimed that the King's nephew, the Duke of Chartres, fell violently in love with her during a visit to the convent, and he spirited her away. When the King refused to give his consent to a marriage, the Duke was compelled to take her back to the convent at Moret where she remained until her death in 1732.

Many were the stories and legends which grew around The Black Nun, Louise-Marie, daughter of Queen Marie-Theresa, wife of the Sun King Louis XIV, and her African lover, Nabo. Her portrait was hung in the art gallery of the Library of St. Genevieve in the Latin Quarter of Paris. It shows Louise-Marie to be a beautiful Black woman (prettier than her mother, the Queen) with bright black eyes, a prominent nose, thick lips and a long chin. The lower part of her face is unmistakably Africoid. Specimens of her handwriting have been preserved. The original documents detailing her birth and background disappeared as silently and mysteriously as her African father, Nabo. All that was rescued from isolation and is at the Library of St. Genevieve was the cover in which the documents were kept.

It bears the title: "Documents concerning The Princess Louise-Marie, daughter of Louis XIV and Marie-Theresa." Thus history records that Louis XIV, a white King of France, in sexual union with his white Queen, Marie-Theresa, fathered an African daughter! These are the sins of omission and perjury which Africans have had to contend with from time immemorial when Europeans write on matters concerning them.

But even going further back into the years of antiquity, from as far back as 1000 A.D., and even further, right up to 1450, the century before Shakespeare, we discern the presence of African women playing a most striking role on the European scene. And when we talk about Europe in that slot of time we must be precise as to which areas we are referring. Also, we must define and categorize the racial intermixing that took place in Europe from earliest times. Many people do not realize how recently the concept of "Europe" came into being. Historians R.R. Palmer and Joel Colton in their book *A History of the Modern World* wrote:

There was really no Europe in ancient times. In the Roman Empire we may see a Mediterranean world or even a West and an East in the Latin- and Greek-speaking portions. But the West included parts of Africa as well as of Europe, and Europe as we know it was divided by the Rhine-Danube frontier, south and west of which lay the civilized provinces of the Empire, and north and east the "barbarians" of whom the civilized world knew almost nothing.

In fact, Palmer and Colton maintain in their study that the word "Europe," since it meant little, was scarcely ever used by the Romans, at all. So, in very earliest times when we say "Europe" we are really referring to the Graeco-Roman areas of civilization since the north and east had produced nothing in the field of enlightenment except that the area was the habitat of "barbarians." In the interest of truth it is imperative to remove the European mystique around the Graeco-Roman Empire in those ancient times. Europe gets the credit for culture, civilization and enlightenment of this Empire when, in historical fact, that was not the case. Europe, as the world was wrongly led to perceive it, just was not in existence as the home base of culture and civilization. In the words of the Ugandan scholar, Professor Ali A. Mazrui of Makerere University:

It is at any rate time that it was more openly conceded not only that ancient Egypt made a contribution to the Greek miracle, but also that she in turn had been influenced by the Africa which was to the south of her. To grant all this is, in a sense, to universalize the Greek heritage. It is to break the European monopoly of identification with ancient Greece.

The logic of this statement by Professor Mazrui remains quite obvious: that ancient Greece was not in a real sense European since it owed most of its cultural heritage to the Africanness of Egypt, Ethiopia and Sudan. Take, for instance, Sappho, the sixth-century B.C. poet who has been accepted as the best lyric poet of Greece. The Greeks admired her poetry to such an extent that she was called "the Tenth Muse." She described herself as Black, an African.

Greek Gods and Goddesses, and much of what is known as Greek Mythology, have been borrowed or, to be more explicit, stolen from Egypt, and other Nile Valley countries. In fact, much more that was later credited to the Greeks—many aspects of their philosophy, mathematics, physics, medicine, law, etc.—have had their roots dug out of the Nile Valley civilization and culture. Most of the Gods and Goddesses of Greece were of ancient Egyptian (that is, African) origin. The muses have described Egypt as the daughter of Ethiopia. To reinforce this claim, the Greek historian Herodotus has stated that "almost all of the names of gods came into Greece from Egypt."

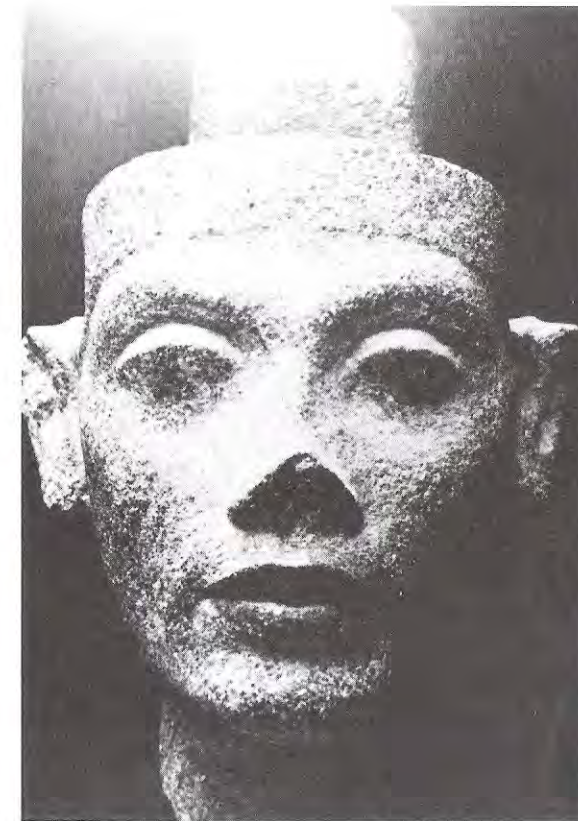
Zeus, known as the father of all the gods, was of Ethiopian ancestry. He sired a son named Epaphus. The great Aeschylus, tragic Greek poet, said of Zeus, "And thou shalt bring forth Black Epaphus, thus named from the manner of Zeus engendering." One of the titles of Zeus was Ethiop, signifying Black (Africa).



Among the Greek Goddesses, Diana of Attica was Black and an Ethiopian. It was Apollo who took her away from her country. Not only did the Greeks claim African Gods and Goddesses but they worshipped them, and paid homage to them, as beings of a higher level, higher than the ordinary mortality of men and women: beings who were capable of acts above the capability of man born out of woman. In other words, their hero-and-heroine image and role models from antiquity up to today have been out of the image of Africans. African women, as a result, were more favored among the Greeks than their own. They were viewed in a variety of ways with the sex motif almost always a factor. It ruled the passions and attitudes of Greek men in the arts, literature, and in their social behavior. It was in the Greek city of Corinth where a Black Venus was adored and glorified, for her beauty and charm, as a symbol of love. One of the best-known Venus figures in Europe is that of the Black Venus by the Italian artist Alessandro Vittoria (1525-1608). Incidentally, the Goddess-image of Venus or Aphrodite was taken from the Egyptian goddess Hathor. So when Europeans speak of a Black Venus, they are making a statement that is chronologically incorrect. In fact, in their mythology, the most famous female magician of all time was Circe, who played a great role in Homer's *Odyssey*. Ancient Greek drawings depict her as a beautiful African woman. To her was attributed the power of turning human beings into lower animals. She, it was, who changed the companions of Ulysses, the Greek hero-warrior, into hogs. It was evident that African women were the favorites of Greek poets. One poet wrote praising them to the skies, saying: "With her charms Didymee has ravished my heart. Alas I melt as wax at the sight of her beauty. She is Black, it is true, but what matters? Coals are black; but when they are alight they glow like rose cups." Such praise was commonplace among Greek poets.

But Greek lovers of the African woman did not restrict their worship only to the love-sex vision. There were contradictions. The Greeks saw other virtues in African women, virtues not directly related to the passions of the flesh which the Black female body incited in them. For instance, their Goddess of Chastity, Artemis, was Black. The Greeks chose an African princess, Minerva, to represent their Goddess of Wisdom; thus placing the African woman, not only as a desirable object of sex, but as a virtuous, spiritual and intellectual being capable of elevating man to loftier heights.

Following in that tradition through the centuries, we find some African women who were deeply religious and endowed with mystical powers. For instance, in Spain, in the 1700s, an African girl from Guinea named Chicava became one of the leading religious figures. Adopted by the Emperor Charles II at the age of nine she was christened Teresa Juliana. She was put in the care of the Marquis Marrera and his wife who brought the girl up as their daughter. When her uncle, the King of Nina Baja, tried to force her hand in marriage she entered the Convent of La Penitencia, Salamanca. As a nun she became famous for her spiritual



Many Goddesses of Greek Mythology were conceived as Africans. One of them is Artemis, Goddess of Chastity.

work, showing that she had miraculous powers. Teresa Juliana died in 1748. Her memory and her relics are still esteemed with veneration. In 1757 an epic poem was written about her life and works. Up to today she is remembered in Spain and other Catholic countries as *La Santa Negrita*—The Black Saint.

While there were African women who were mistresses of the highborn in Europe—there were those who were darlings of royalty in other less carnal relationships. For instance in 1504 two "blackamoor" girls were taken to Scotland to the Royal Court where they were baptized and educated. They were named Elen and Margaret and waited on the Queen, Margaret of Scotland, as her personal and favorite attendants. Their popularity rose to such heights that in June 1507 a tournament was held in honor of the Queen's black lady, Elen Moore, which was conducted with the greatest splendour. The highborn white ladies at court could scarcely contain their jealousy.





Part of a magnificent jewelled candle-holder in the Louvre, presented to Marie dei Medici by the City of Venice on her marriage to Henry IV of France. In the center is the head of an African woman superimposed on the head of a white queen. That woman is Anna, mother of Alessandro dei Medici, first Duke of Florence. Marie dei Medici was a blood relation of Alessandro, known in Italian history as The Moor.

In the 1850s one of Queen Isabella of Spain's most cherished favorites was an African beauty and guitarist named Maria Marline.

A celebrated case of a royal darling was that of Ismeria, an African woman from the Sudan whom Robert d'Eppes, son of William II of France married. There was a son by that marriage named Jean, who became a companion of St. Louis, King of France during the period of the Crusades. In a chart of 1236, Jean is described as the "son of the Negro woman." Ismeria, herself, was a notable person and achieved lasting recognition. At her death she was made a Black Madonna. While in the Sudan, she had saved many Christian knights from death. Her fame had reached such esteemed proportions that a town sprang up near her shrine, and pilgrims from all parts of France came to pay homage to her, with rich presents. Among those who came to worship at her shrine were Joan of Arc, Louis XI and Francis I. She is remembered as *Notre Dame de Liesse*.

Black women were the most talked about, sought after and courted women in Europe from the time Europe made contact with Africa. European men of all ranks could not resist their charm; a charm that was mysterious, spiritual, yet with that spark or flicker of sensuality that ignited the passions of European men and made them pay homage to both a physical and a spiritual quality. Anselme

d'Ysaguirr, a French nobleman and member of Parliament in Toulouse, France, in 1413 fell deeply in love with Salam-Casais from Gao, Songhay, the beautiful 20-year-old daughter of a chief. Salem-Casais gave birth to a lovely daughter named Martha. When the child grew up she became the belle of Toulouse. Their descendants married into some of the leading families in Toulouse; families that have grown through the centuries and are in existence up until this present time. Traces of Africa have disappeared in this and literally hundreds of thousands of such families in Europe and also in Britain. This is a historical fact which should be made known to those hordes of misguided whites who are forever shouting off their unlettered mouths about a pure white race. In the words of more sensible white scholars, such a condition does not exist, never did, and never will.

One of the most celebrated cases of an African woman who won the attention of a venerated member of Italian society was Anna. She was to enter into the service of Alfonsina Orsini, a near relative of Cardinal dei Medici, who became Pope Clement VII. Out of this association with the Medicis a son was born in 1511 named Alessandro dei Medici, Duke of Florence. All the writers of the period agree that Alessandro was of African origin and his portrait by Bronzino reflects this fact. Alessandro married Margaret, daughter of Charles V, emperor of Germany, Spain and Austria in 1536. His mother, Anna, was so beautiful that she was called the Italian Cleopatra.

The vogue for African women was most manifest in the works of writers, poets and artists. It was always fashionable for artists to paint or sculpt the African woman in all her beauty and glory. In fact, the presence of the African woman in Europe was to impact visibly on all sectors of the society. From the Renaissance painters to the seventeenth, eighteenth and nineteenth century artists, the African woman in Europe was a favorite. African children and men were also very popular and were frequently painted by some of the most celebrated painters: Rubens, Hogarth, Zoffany, Gainsborough, Reynolds, Watteau, and many others. Qualities most evident in many of the paintings of African women are sensuality and sex. For instance, William Hogarth (1697-1764) the prolific British artist, in one of his pictures entitled "*An Unpleasant Discovery*" shows the friends of an English dandy discovering that he has a Black woman in his luxurious bed. Incidentally, this picture is omitted from most editions of Hogarth. However, a copy appears in Iwan Bloch's *Sex Life in England*. In one of his other pictures titled *The Rake's Progress* Hogarth paints an African girl witnessing a scene of profligacy. Sir Joshua Reynolds (1723-1792), in one of his famous portraits in private possession at Woburn Abbey, has a full-bosomed African woman contrasting her natural beauty with the "noble" beauty of the marchioness, Lady Elizabeth Keppel. In one of his best portraits, titled "Negress Mounting a Horse," the French eighteenth-century artist Robert Auguste shows a sensual, physical study of a nude African woman about to mount a stallion. The symbolic meaning and interpretation of his study is quite clear.

One of the most shocking and degrading pictures about the African woman to





*Woman Mounting a Horse.* Private collection. Jules Robert Auguste.



*The Black Venus* by Alessandro Vittoria (1525-1608). It was the vogue for European artists, writers, and poets to conceptualize the African Woman as a Black Madonna.



come out of seventeenth-century Europe was painted in 1632 by Christian van Couwenbergh. Titled *The Rape of the Negro Woman*, it shows three white men in a bedchamber having overpowered and stripped an African woman and about to rape her. She is struggling to get free. This picture was described by the Swiss historian, Hans Werner Debrunner, as "revoltingly honest." He went on to say that "in a dramatic way, the painter accuses Europeans of brutal abuse of Africans." Debrunner, after looking at the paintings of African women by European artists, gives his interpretation and summary of attitudes. He states that

The African woman belongs to the dream-world of primal psychological conceptions. . . . All these representations and descriptions of African women show a common tendency: to imagine in the African woman a being sometimes dangerous, sometimes amusing, always different and possibly even doomed to perdition.

While this may well be the sum total of the European artists' conception of the African woman in Debrunner's view, it still omits another aspect of the African woman brought out by many European artists: the spiritual, madonna-like qualities and the Black Venus and Black Goddess image which have remained. This other conception of those European artists cannot be used as a yardstick to judge with any accuracy the realities of the situation of the African woman in European society. She was mistress, mother, lover, wife in that continent. More than that, she was vested with spiritual qualities: chaste, holy, pure, miraculous. In European society she was certainly not "doomed to perdition." She was a woman who often inspired, and whose physical and spiritual attributes shook, the thrones of Europe and caused not ripples, but waves, among the most powerful, the most religious, the most artistic.

It is in the poetry of Europe, of Britain, of the world, that the African woman has most frequently and liberally been portrayed. In fact, it would not be inaccurate to state that no other race of woman has been eulogized in the poetry of the world of Europe, America and elsewhere as the African woman. Poets have left her lasting immortal image: Black Madonna, Black Mother, Black Goddess, Black Venus. When we cast our minds back into the antiquity of Europe, these are the images that appear before us. The rest pales into insignificance. Even during the years of the African slave trade, when extremes of humiliation were heaped upon captured Africans, taken to the plantation prisons of the Caribbean and North America, Europeans were penning panegyrics about the Black Venus. European artists, too, used the image of a Black Venus to symbolize the journey from Africa across the Middle Passage to the slave plantations of the Americas and the Caribbean. In 1818, T. Stothard painted a symbolic canvas entitled *The Voyage of the Sable Venus from Angola, West Africa, to the West Indies, escorted by a White Neptune and a Nimbus of White Cupids*. This portrait gave poetic expression to the fact that "fanciers of fair black femininity from Boston,



The voyage of the Sable Venus from Angola, West Africa, to the West Indies, escorted by a white Neptune and a nimbus of white cupids. Painted by T. Stothard, 1818.



Mass., to Buenos Aires used to await the slave-ships for the arrival of these black Venuses"—to use the words of J.A. Rogers. A member of the British Parliament, after seeing Stothard's great painting "The Black Venus" wrote these ecstatic lines:

Her skin excelled the raven's plume  
Her breath the fragrant orange bloom  
Her eyes the tropic beam.  
Soft was her lip of silken down  
And mild her look as evening sun  
That gild the cobre stream.

And so the image of the African woman remains enshrined in Europe for all time. She cannot be erased from their history or indeed from the history of the world. She is there forever, not only as the Black Madonna to be worshiped by Pope John Paul II and millions of other Catholics; but also as the Black Venus, desirable, unattainable; as the beautiful fruit of creation, holding magnetic attraction for European man. Most important of all, she unmasks the pretense of strength and power in the European man and shows that, beneath that veneer of sophistication and might, he holds no control over the weakness of his flesh; so that he, too, will always pay homage to her—to the *Black Venus—the African Goddess of the earth—our queen*.

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## AFRICAN PRESENCE IN THE EARLY HISTORY OF THE BRITISH ISLES AND SCANDINAVIA

Don Luke

There is indisputable evidence that Africans were present, and played significant roles, in the development of early European culture. This article deals with the presence of African peoples in northern and north-western Europe within historic and late pre-historic times. Specifically, it seeks to document the African presence in the British Isles and Scandinavia, and to demonstrate that this was not just a physical but a cultural presence and that the influence was profound and formative.

As early as the Aurignacian period in Europe, Africoid types are present. Africans did not make a single, sudden trek into Europe during one particular period in history. There were many successive waves of African explorers, colonists, and warriors who penetrated the Eur-Asian continent from the earliest periods of recorded history and before, down to the recent past. Some like the Twa (more familiarly known as the pygmy), have been occupants of Europe in one form or another, for tens of thousands of years. As far as other African types are concerned, there is evidence to show that West Africans as well as those of the Nile Valley furnished Europe with some of its early colonists.

George G.M. James<sup>1</sup> tells us that during the 12th Dynasty (about 1900 B.C.), Senusert I not only conquered areas of southern and eastern Asia, but "he is also said to have included the Cyclades and a great part of Europe in his conquests."<sup>2</sup> James further notes that during the Eighteenth Dynasty, under the reign of Thutmose III, Kemet (Egyptian) dominion extended to northern Asia (probably Northern Europe, since Asia was the term used in the ancient world to include that area known as Europe today).<sup>3</sup> Other significant historical references to Africans entering Europe include the following: The Africans under Batrikus (Latinized name) who entered Spain approximately 1000 B.C.<sup>4</sup> There were thousands of Africans soldiers who entered Northern Italy where they ruled for about ten years, 217 B.C. to 207 B.C.<sup>5</sup> The Roman occupation of England under the African emperor, Septimus Severus, who brought into England from Rome, and from his home in Numidia, North Africa, large contingents of African officials and soldiers around 200 A.D. For more complete information on this event, consult Birley,<sup>6</sup> and ben-Jochanan.<sup>7,8</sup> We must not forget about the 700 years of African-Moorish domination over the Iberian peninsula, and Southern France, 711-1492 (A.D.).<sup>9</sup>

The African presence in the British Isles is either acknowledged or totally avoided by those scholars who do research in this area. None of the books I





Figure 1. The Roman Emperor, Septimius (Septimus) Severus and Family. From left (back row): Julia Domna, Septimus, (front) Geta (face obliterated), Caracalla. Property of the Staatliche Museum, West Berlin (Source: *Septimius Severus*, Anthony Birley, 1972).

have encountered have attempted to deny the presence, or if they acknowledge it, to present the people as anything but free and independent. In fact, people fitting an Africoid description are cited as being the earliest inhabitants of those realms and this point is even verified in British literature and mythology.

In his book, *Folklore as an Historic Science*, George Gomme asserts that the original inhabitants of the isles were not "Celts" (a vague term used by most European scholars to mean a non-Teutonic "Aryan" white)<sup>10</sup> Gomme goes on to affirm that these original inhabitants were not only non-Celtic, but also non-Teutonic and philologically allied with people which spoke a non-Aryan language.<sup>11</sup> This is about as far as a European can go without saying bluntly that the people were Africoid, and incurring the ire of his European colleagues. Charles Squire, in his book *Celtic Myth and Legend*, is more specific. He states that the earliest of the races to inhabit the Isles were "short, swarthy, dark-haired, dark-eyed, and long-skulled; its language belonged to the class called 'Hamitic,' . . . and it seems to have come originally from some part either of Eastern, Northern, or Central Africa."<sup>12</sup>

Both Gomme and Squire contend that this race has never been completely eradicated from the Isles.<sup>13, 14</sup> This contention is upheld by the Roman historian, Pliny, who first saw the Britons in the second century A.D. and described their complexions as "Ethiopian."<sup>15</sup> This description is further validated by Claudian who described the victory of the Roman General, Theodosius, over the natives as, "He subdued the nimble Blackamoors."<sup>16</sup> No claim of course is being made to suggest that *all* Britons at this point in history were Africoid. On the contrary, successive waves of immigrants had probably produced a heterogeneous population. While on the subject of Roman historians, mention should be made of the earlier penetrations into Central and Northern Asia (Europe) cited by James, referring to the conquests of Senusert I, and Thutmosis III. Knowledge of these or similar thrusts from the Nile Valley may account for Tacitus's revelation that he found the worship of Isis among the Germanic tribes in Central Europe, and this he couldn't explain.<sup>17</sup> Squire also reveals that some of the "Celtic" gods in Britain show non-Aryan origins.<sup>18</sup>

Many scholars maintain that ground burials are primarily a trait of sedentary, agricultural people, and not of wandering hunters and gatherers. Ground burials have been identified as characteristic of the non-Aryan Africoid types of this early period, while the nomadic Teutonic and other "Aryan" types, who were hunters and gatherers or semi-nomadic pastoralists, practiced cremation. Authors who affirm this relationship include Squire, Gomme, Atkinson,<sup>19</sup> and Diop, in his Two Cradle proposition, makes the most conclusive statement on the subject.<sup>20</sup> Interestingly enough, ground burial practices are linked to the erectors of Stonehenge and other megaliths throughout Britain and the rest of Europe by Squire, Gomme, and Atkinson. Atkinson also takes note of the "beakers" and other artifacts placed in the graves of these people. It must be noted that the same heavy transport techniques needed to construct the pyramids, and the massive temples of the Nile Valley, were also utilized to construct the megaliths of Europe. Godfrey Higgins believed Stonehenge to be a religious monument dedicated to the Africoid Buddah, and built by his black-skinned disciples from India.<sup>21</sup>

Gerald Massey, who exhaustively explored the Nile Valley origins of British culture in the first volume of his *Book of the Beginnings*, showed no hesitation in assigning the builders of Stonehenge to the African stock.<sup>22</sup> A disciple of Massey, Albert Churchward, also identified the builders of the British megaliths as African peoples.<sup>23</sup> Churchward further pointed out that the practice of burying a person in a bent-up fetal position with vases and other personal possessions was a characteristic Nile Valley practice up to the Third Dynasty.<sup>24</sup> After this period, according to Churchward, people were laid flat on their backs in the position known today with their hands folded over their chests. And we all know that the simple vases and other personal ornaments were superseded by the luxuriant and copious treasures that were to accompany the pharaohs into the next life. R. A. Schwaller de Lubicz, and his disciple



Lucy Lamy both identify the same fetal burial practices but declare them to be pre-Dynastic.<sup>25, 26</sup> G. Sergi also took note of this “prehistoric” style of Nile Valley burial.<sup>27</sup>

Barry Fell, in his *Bronze Age America*, seems unaware of the origin of this burial practice. He displays pictures of both the burials and the megaliths and does connect the two as belonging to a common cultural complex. He also identifies the European counterparts as being the products of the same people. He then proceeds to credit everything to his great white hope, the Nordic-Teutons, and other white types.<sup>28</sup>



Figure 2. Barry Fell's "Celt." According to Fell, this is a man of obvious Europoid origin—the image of a Bronze Age Briton (Source: *Bronze Age America*, Barry Fell, 1982, frontispiece).

David MacRitchie, in his book *The Testimony of Tradition*, presents some of the most solid and formidable evidence I have yet encountered to the degree that his research findings pose a monumental obstacle to those who would try to deny the relationship between the megaliths and the small Africoid people who built them. His extensive research includes a discussion of numerous traditional, legendary, and contemporary accounts dealing with the mound-dwelling, elfin types, who served as a basis for the mythologic fairies, gnomes, leprecauns, brownies, etc. His accounts are from all parts of the Isles: Wales, Scotland, Ireland, and England. He also presents a number of reproductions showing the design and structure of some of the mounds, which are basically megalithic edifices covered over with earth. The viewer cannot avoid seeing the same pattern of immense upright slabs of stone that constituted structures like Stonehenge arranged in a similar fashion. What is the real identity of these people? The unanimous findings of his research is that they were *short*. A majority of the accounts say they were not like the typical white person in appearance. MacRitchie concludes that they must be Twa or Twa mixtures<sup>29</sup> due to the tell-tale presence of “clicks” in some of their observed speech patterns.<sup>30</sup> (For an explanation of this “click” phenomenon see Gerald Massey's *Book of the Beginnings*, book I, or *Ancient Egypt*.) Apparently, the Twa, like the taller Africans, used a common mode of megalithic construction.

Geoffrey of Monmouth, the medieval Historian and “Father of Arthurian Romance,” informs us that an old English tradition says that the huge slabs of stone which were used in the construction of Stonehenge were brought from Africa by giants.<sup>31</sup> Giraldi Cambrensis, another medieval writer, tells us the same thing.<sup>32</sup> (The very tall Africoid type, a contrast to the Twa, is mentioned later in this paper.) C.A. Newham maintains, after his extensive examination of Stonehenge, that the builders used geometry in their planning and reckonings.<sup>33</sup> From Geoffrey we learn of Gormund, an African king, who ruled over Ireland during the Anglo-Saxon period in England.<sup>34</sup> According to English history, Gormund was invited to England by the Saxons in order to help them oust an unpopular ruler and subdue a rebellious population. Could Gormund and the large population of Africans under his rule, as mentioned in the account, been sixth-century figures? This seems likely. Could he and the others have been indigenous, or might they have been recent arrivals from Africa? Future research may provide answers to these questions. On the other hand, there is *no* question as to the presence of African types as residents in the British Isles throughout recorded history. For more documentation consult J. A. Rogers' *Sex and Race*, vol. 1. and his *Nature Knows No Color Line*. For another view into the phenomena of the wee folk and their mythology see Wirt Sikes' *British Goblins*. Gerald Massey warns us that, although the Twa was the human prototype for the wee folk, mythology and romanticism have been mixed with reality so that what was originally Africoid has been trans-



formed to fit the identity of the writer and the audience.<sup>35</sup> See Squire, Gomme, Wirt Sikes<sup>36</sup> and others for an elaboration of this historic-mythologic relationship.

When one turns to Scandinavia, the African presence is no less a reality. I will first explore the historic record, then the mythology, and lastly the archeology and paleontology in order to draw some conclusions. Snorri Sturlusson (1179-1241), the Icelandic poet, historian, and chieftain recorded that in Scandinavia (Svithjoth) "There are many tribes and many tongues... There are giants and dwarfs; there are black men and many kinds of strange tribes."<sup>37</sup> Author Gwyn Jones also informs us that the Viking peoples "were not all alike and emphatically not of one 'pure' nordic race."<sup>38</sup> This last comment must cause much chagrin to the many neo-Nazi mentalities, both here in the U.S. and abroad. Indeed, not only were Africoid peoples living in Scandinavia during the Middle Ages, but different varieties of Africans: dwarves, i.e. Twa, like those mentioned in the literature, and "giants" or tall Africans like Thorhall the Hunter, a viking who was the mentor and closest companion of Eric the Red.<sup>39</sup> Thorhall was described as "a large man, and strong, black and like a giant."<sup>40</sup> Thorhall was, in addition, described as being "well acquainted" with unchartered and uninhabitable parts. Obviously, these parts weren't unchartered for Thorhall if he was well acquainted with them. They may have been unchartered for the white vikings who sought Thorhall's services as a guide (This matter has been one of great concern for the scholars for it is discussed in most translations of Eric's Saga). There were other black Norsemen mentioned in the Sagas, like Thorstein the Black.<sup>41</sup> One must keep in mind, therefore, that when the British Isles were invaded by the vikings, some of these Norse raiders were Africoid.

Sturlusson also writes about Halfdan the Black, first king to unite Norway.<sup>42</sup> Just as I had to refer to different versions of *Heimskringla*, or different translations of the same work by different authors, the novice must keep in mind at all times that he/she cannot consult just one or just any old version of a work in this area. It is often the case that each book contains only certain bits of information, some of which are not to be found in other books. When I consulted the book *Heimskringla* as edited by Hollander, he proposes that Halfdan was called "The Black" because of his black hair.<sup>43</sup> Gwyn Jones seems honest enough to set the record straight about Halfdan and other notable Scandinavian Africans because he is talking about skin and not just hair.<sup>44</sup> Halfdan is described as being an Yngling, a highly revered group of people who came into the area at some unspecified time in the past, bringing with them new skills and knowledge. It is also pointed out that, before the arrival of the Ynglings, cremation was the prevalent custom for dealing with the dead, but after an Yngling was buried in the earth, mound burials came into their own for a time.<sup>45</sup> This information on the Yngling, based on previous discussions within this paper, suggests that the Ynglings could have been a wayfaring

group of Africans arriving from some other parts. If Halfdan were black, as it appears, and the Ynglings defined a bloodline of kin as the line of descent implies, then the least that could reasonably be said of the Ynglings based on the evidence at hand, is that Africans made up a significant element within that population.

We must now move on to take a look at the literature of Scandinavia since national literature always contains some personae who are generally based on real-life prototypes within the population at large. It would seem to follow, therefore, that if Africoid people were present in the Scandinavian population, this reality should be reflected in classical literary characters. Norse literature is a unique collection of writings which encompass the usual human preoccupations with warfare and struggle, life and death, love and romance, mysticism and fantasy, good and evil, etc. Beyond that it offers elements unique to its own national temperament. Obviously, an analysis of Norse literature does not fall within the scope of this paper, but certain elements within that literature do. One of the most notable characteristics of Norse literature is the prevalence of giants and dwarves. Who the giants represent is debatable. Who the dwarves or elves are, or who they represent, is fairly obvious.

First of all, two types of wee people are identified. The Light Elves who live in Alfheimr, Asgard, or Nilfheim, depending on the author. The *Prose Edda* asserts that Alfheimr is the realm of the Light Elves.<sup>46</sup> Roger Green, translator of *Myths of the Norsemen*, makes Asgard their home,<sup>47</sup> while Nilfheim is more general. The Dark Elves and Black Dwarves reside in the mounds, and



Figure 3. Tyr, an early woolly-haired Norse god who preceded Thor as a sky deity. This image was found at Torslund, on the Baltic island of Oland, and dated from the sixth century A.D. (Source: *Hammer of the North*, Magnus Magnusson, 1976, p. 59).



the dark caves in the earth. Their realm is known as Svartalheim, the black community. In the *Prose Edda*, we are told that the Dark Elves dwell in the earth and are "blacker than pitch,"<sup>48</sup> while we are told that the Light Elves are "fairer than the sun."<sup>49</sup> Since "fair" is a fluid term, we cannot be absolutely sure of the skin color of this group. Does the comparison with the sun denote a pale yellowish cast? In any case, they are lighter than the Dark Elves and Black Dwarves who are supposed to be cousins. Interestingly enough, no other distinction is made between these latter two in the sources I consulted.

We can't be sure of the identity of the Light Elves. It is true that the skin tone of the Twa ranges from dark brown or "black" to yellow so the Light Elves could be Twa. More likely, the Light Elves could refer to the Lapps of Northern Scandinavia because we are told that the Light Elves also lived in Nilfheim, the colder realm of the mists. The Lapps, likewise, live further north in the colder regions of Scandinavia. Gomme calls our attention to the fact that "the name of the Lapp seems to have been synonymous with that of sorcerer"<sup>50</sup> for the Europeans living to the south of them. Squire reveals to us that similarly, the "Aryan" Celts always feared "the weird magical rites" of the Dark Dwarves of the British Isles.<sup>51</sup> MacRitchie spoke of the "well known prophetic or 'supernatural' power of the dwarf races,"<sup>52</sup> which seems to imply that all of the small races had these powers in common and were, perhaps, related. Other researchers more specifically argue that the Twa, Lapp, Ainu, Eskimos are all variations of the same original Africoid stock but now, through their outward physical appearances, reflecting varying degrees of mixture and environmental adaptation.<sup>53</sup>

MacRitchie notes: "In one aspect, the dwarf races appear as possessed of a higher culture than the race or races who were physically their superiors. They forge swords of 'magic' temper, and armour of proof; beautiful-wrought goblets of gold and silver, silver-mounted bridles, garments of silk, and personal ornaments of precious metals and precious stones, are all associated with them. They are deeply versed in 'magic' (a term generally held to denote the science of the Chaldean Magi), and this renders them the teachers of the taller races, in religion, and in many forms of knowledge. In short, it is only in physical stature that they are below the latter people; in everything else they are above them."<sup>54</sup>

This passage from MacRitchie merits comment before moving ahead because he brings forward at least four major points that must be noted. First of all, the dwarf races seem to possess this secret knowledge in common which, again, suggests some common racial or cultural ancestry. Second, their "magic" is here associated by MacRitchie with "Chaldean Magi" who, as Gerald Massey and others remind us, were Egyptian priests who settled in Babylon, and this, according to the Egyptian priests themselves, historical documentation, and some Roman historians.<sup>55</sup> Third, although it is only coincidental, in this case, that the taller races are mentioned as being "the

latter," the scientific findings of Boule and Vallois, Churchward, Sollas, Diop,<sup>56a</sup> Leakey and others tend to establish the fact that it was, indeed, a short African race which preceded the taller one, and that this short race was the earliest form of modern man, *homo sapiens sapiens*, going back in time over a 100,000 years in Africa, and possibly 40,000 in Europe in the form of the Grimaldi Man.<sup>56b</sup> If these findings are accurate, then human beings of such antiquity would naturally be expected to possess an acquired knowledge of the forces of nature and science, which would be so far beyond the infantile culture of the later people, that the latter could only interpret the former as wizards and magicians performing "weird," "mysterious," "unexplainable," or even "evil" feats and deeds. Fourth, and most important, it should be noted that in Nordic mythology it is the Dark Elves, or Black Dwarves of Svartalheim who have the most knowledge, and who possess the highest level of powers, skills, and abilities.

It is the Black Dwarves who inhabit the underground caves and work the mines, who forged Thor's magic hammer, Mjolnir. It is the master craftsman, Dvalin, a Black Dwarf who fashions the enchanted spear, Gungnir, for All-father Odin. When the evil Loki faces a certain punishment from Thor for his evil deeds, it is to the Black Dwarves, not the Light Elves, that he goes for help and advice.

Just how widespread were these small dark peoples in the actual Scandinavian world, the skeptic might ask? They were quite prevalent throughout the higher latitudes according to Eric the Red's Saga, and other historical Scandinavian material. The real-life counterparts of the mythological Black Dwarves and Dark Elves are the Twa who Eric the Red "discovered" already occupying Greenland when the Norsemen arrived. They, the Twa, were referred to as "Skraelings," and were again encountered, along with some other related types, around the coasts of Newfoundland, and Northern Canada by Leif Ericson and his explorers at a later date. These Skraelings (there were other terms used for them also but this was the most common) and the "dwarves" in the Scandinavian communities are the real-life counterparts for the mythological characters.

There is another Africoid character of note in the Edda and his name is Thrall. He is not a very illustrious individual. He is the offspring of Odin's son, Heimdall, disguised as Rig the Walker, and Ai, the peasant woman. Thrall is not identified as being black in Green's account,<sup>57a</sup> but he is in Gwyn Jones' book.<sup>57b</sup> Curiously enough, Jones presents us with a less flattering image of Thrall than does Green, which once more points out the need for the student or scholar to consult as many editions and sources as possible when doing research.

Since Thorhall the Hunter had reportedly been acquainted with the lands of the northern high latitudes, and he was a "giant," a tall African, we have some indication that Nile Valley, Niger River, or other Africans must have led



expeditions into the northern polar regions earlier on. It could have been during one of the Nile Valley expansionist periods or from Africans already residing in some part of Europe at almost any time in history.

Barry Fell, in his book *Bronze Age America*, deals with a whole complex of cultural artifacts which bear an unmistakable African imprint, yet he tries desperately to assign the entire assemblage, lock-stock-and-barrel, to mythological Scandinavians or "Celt-Iberians." The book centers around a supposed voyage made by a Scandinavian king to North America, circa 1700 B.C. His emphases, therefore, are understandable. But to read Africans (whose undeniable trademarks are everywhere among his exhibits) completely out of the picture is ludicrous. I feel it necessary to engage in a brief exposé of some of the most glaring distortions in his book because it is very germane to the topic of this paper. I also feel that by doing so, it will become evident to the reader that we are dealing with an early voyage (of as yet undetermined date) of Africans and Scandinavians, to the Western Hemisphere (see note 3). The cultural artifacts which Fell presents demonstrate, in fact, that the African, rather than the Teutonic, is the dominant influence.



Figure 4a. A (Africoid?) woman's head on a Viking jewel. Note the facial features, and compare the headdress with that of Figure 4b, Queen Tiye of the 18th dynasty. It was during 18th dynasty that Scandinavia was introduced to the Bronze Age by an intrusion of outsiders, and it was also during the 18th dynasty when Thutmoses III's dominion was supposed to have reached Northern Asia (Sources: 4a: *The Vikings*, O. Madsen, p. 39. 4b: Egyptian Museum, West Berlin).

As noted earlier in the paper, while dealing with the burial-megalithic complex, Fell seeks only to find "white" European roots. On page 229 he discusses the "ogam," "Celt-Iberic," and "Basque" inscriptions on the burial goods. On pages 264-266 we see photographs of the exact same type of mound we saw in MacRitchie's book, the same beaker-shaped objects referred to by Atkinson and others, and pictorially depicted for us in Sergi's and Churchward's reproductions of ancient Nile Valley graves, and the fetal-position bodies also shown in the Nile Valley sketches. Fell assigns the entire cluster along with the characteristic "mine workings" as European (white) in origin. He has to do this because the markings are bound to the artifact-megalithic complex and before he can connect any "scripts" (which are derived from the markings) to the Teutonics, he has also to declare the burial-artifact-megaliths as theirs.

On page 20, he purports to have discovered a new script, ancient Nordic in character, which he says was developed from a "general stock of Teutonic people." He labels the script "Tifinag" and identifies specific sites in Scandinavia as areas of their greatest proliferation. Had Fell been acquainted with *The Racial History of Man* by Roland Dixon, published in 1923, he may have hesitated in making his claim. It is in the same areas that Fell identifies, where earlier excavations had yielded its greatest concentration of "proto-Negroid," and "proto-Australoid" (Africoid) skull and skeletal types.<sup>58</sup>

In addition, Fell fails to recognize and acknowledge something he should know, and this is the cultural origins and identity of the renowned phallic stone structures and drawings which he displays throughout the book. We must consequently assume, therefore, that he has never heard of or seen the dozens of photos of rock sculpture and art works from the pre-historic and early historic periods on the African continent. These photographs can be found in the works of Leo Frobenius<sup>59</sup> and Henri Lhote.<sup>60</sup> If Fell were presented with these pictures, would he assume that it was his Europeans who taught the Africans this style of drawing? I am forced to say this because on pages 278-281 of his book, he discusses the Nordic attack on the Delta area of Lower Egypt during the reign of Ramses III. Fell uses this event in order to explain the presence of his "Tifinag" script in Northern Africa. He thinks that his "Sea Peoples" introduced this script to the North Africans. The forces of Ramses III had not only repelled, but almost annihilated the invaders. Fell is therefore suggesting that the rag-tag remnants of Dorians who settled among peoples in Libya and areas to the west, were able to convince people on a higher level of civilization to accept their script. The implication here might be that the Africans did not already have a script. Could Fell consider that the script may have originated in Africa and been taken northward by early adventurers? Has anyone checked to see if this same script can be found along the Niger in West Africa because there appears to be a possible West African-Scandinavian link in our findings.

West African peoples along the Niger had a storm or thunder god named



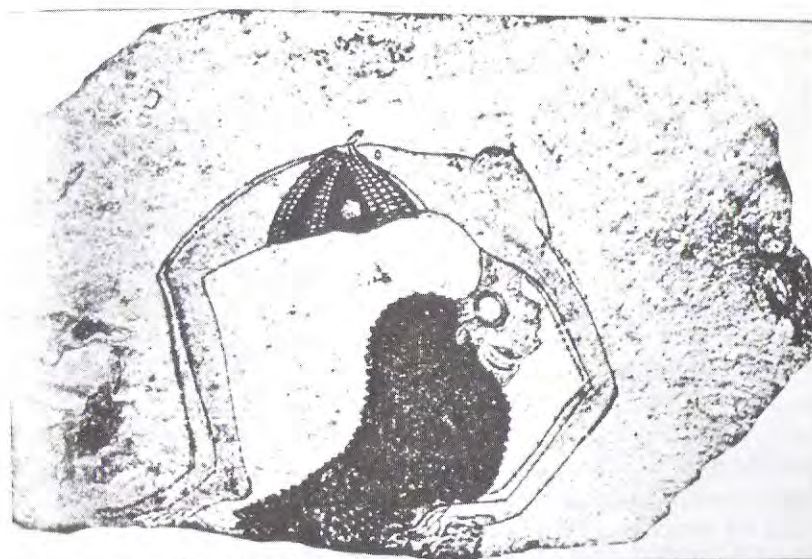


Figure 5a. A dancer figurine from Bronze Age Scandinavia. Note the mid-body garment and compare it and the dancer's stance with Figure 5b—an Ancient Kemetic dancer-acrobat (Sources: 5a: *Hammer of the North*, Magnusson, p. 57. 5b: *The Story of Civilization*, vol. I, Will Durant, 1935).

Shango who, like Thor, wielded a hammer and possessed other characteristics in common with his Nordic equivalent. Shango preceded the sun god, who according to Frobenius had the image of a ram, both on the Niger and along the Nile.<sup>61</sup> This storm god is still revered by some of the Niger peoples. "We . . . see the same imagery in the North of Europe as in the West of Africa."<sup>62</sup> Frobenius' discoveries led him to the conclusion that it was no mere coincidence that these two areas shared a common deity. The Shango myth was likely rooted in natural phenomena, as so many traditional beliefs are. Leo Africanus speaks of "the cape commonly called Sierra Leone . . . framed out of an exceeding high mountaine, which may be kenned a mightie distance off: the top of this mountaine is continuallie overshadowed with cloudes, which often send forth dreadfull thunder and lightening: whereupon some think it to have bin [sic] called by Ptolemy, and by Hanno of Carthage, the chariot of the gods."<sup>63</sup> It must be mentioned that Thorhall had been a fervent worshipper of the storm god, refusing to accept Christianity. Whether Thorhall was descended from West Africans, East Africans, or some other peoples on the continent, we cannot say. It is apropos, however, at this juncture to pose a very relevant question regarding his beliefs. Was Thorhall a believer in a Nordic god, or in a Europeanized version of the god of his African ancestors?

In Ancient Kemet, the solar barque was the sacred ship which carried the pharaohs over into the netherworld after their deaths. These barques are depicted on the walls of all the major temples along the Nile Valley. A disassembled replica of one of these boats was discovered at the rear base of the Great Pyramid of Khufu in 1951. The boat was re-assembled and placed in a small house at the rear of the Pyramid. This is the most celebrated example we have (though by no means the only one) of the ship burials in Ancient Kemet. In the British Museum, there is an exhibition which deals with the Sutton Hoo ship burial located a few miles inland off the south-east coasts of England. The site was discovered in 1939. This discovery is called "the richest treasure ever dug from the British soil," and is cited as being "without parallel in British archeology" and similar to the ship burial mounds in Scandinavia.<sup>64</sup> Radford<sup>65</sup> also reports on "Norse" archeological remains in the British Isles where a number of ship burials have been located in the Outer Hebrides. These are, obviously, burials of people of very high rank and are estimated to have begun around the latter part of the ninth century when there was a mass migration from Norway under the rule of Harald the Fair-haired, son of Halfdan the Black.

It would appear, from this and other evidence brought forth in this article, that the ship burial phenomenon was only part of a cluster of cultural practices absorbed by the Scandinavians from the mariners of East and West Africa. In addition to the burial at Giza (the Great Pyramid), there are other extant examples from Ancient Kemet of the ship burial. There are the boat graves at Ezbet el-Wālda near Helwan, and also at Saqqara. The inner lining





Figure 6. A fertility figurine from the Scandinavian Bronze Age. Note the large earring and general Africoid appearance (Source: *Hammer of the North*, p. 57).

of these graves as well as the one at Giza were composed of huge, thick limestone slabs stood up on end. This is the *identical* pattern we find much later in the megalithic graves and boat burials in early Scandinavia, and Medieval Britain.<sup>66</sup> It was cremation, and not grave burials which had been the general practice of the wandering Teutonic peoples of the North. The latter practice, according to available evidence, was introduced into the region by an influx of people coming from a more settled and agricultural tradition. Frobenius points out that "the sheep may well be the oldest domestic animal of the Indo-Germanic race. . . . Was not the sheep introduced from the lands of North Africa?"<sup>67</sup>

If Frobenius is right, then burial practices and classical mythology were not the only cultural components introduced into Nordic Europe by the Africans. In classical mythology, Odin and Frigga correspond to Osiris and Isis, just as Thor and Loki are kindred equivalents to Horrus and Set. The matter of the cowhorns on the Viking headpieces presents us with another area to be investigated. Were these headpieces modeled after the Hathor/Isis head-dress? When was the cow, a domesticated animal, or the yak introduced into the northern regions? Also, when and under what conditions did the Viking raiders become pastoralists, or start practicing agricultural science? The answers to these questions will help determine the relationship we suspect between the Hathor/Isis head-dress and the same cowhorn headpiece to be seen on contemporary depictions of mythological Nordic goddesses. On page 167 of *Bronze Age America*, Barry Fell acknowledges the Greek and Roman counterparts of his Nordic gods but fails to complete the analogy from Greece and Rome back to their Nile Valley prototypes—this is typical.

On page 189 of *Bronze*, while making one of his many references to Scandinavian Literature, Fell presents us with a drawing of a prominent figure holding a hammer, presumably Thor, and states that the inscriptions accompanying the drawing are "ogam" script executed in the manner of the Picts of Scotland. MacRitchie<sup>68</sup> and Squire,<sup>69</sup> among others, have already shown that the Picts or Pechts were the short, dark, non-Aryan aboriginal types who occupied the mounds and the underground hamlets. So if the Teutons are doing something in the manner of the Picts, it would appear to be another case of the white imitating the black!

The "Celt" is one of Fell's most celebrated "whites," and on page 26 of his *America B.C.*, he makes a statement which, though not in the best interest of scholarly objectivity, is nonetheless revealing. He says, "If I have exaggerated the importance of the Celtic role in history or in the colonization of America in ancient times it is perhaps because I was better equipped to recognize faint trails if their scent was Celtic." Godfrey Higgins said the Celts were Cushites (Blacks) and he wasn't the only one to hold that opinion<sup>70</sup> concerning this vague term. Unwittingly, and ironically, Fell seems to confirm Higgins' opinion by presenting a photograph of rock-sculptured visage upon which he





Figure 7. Another fertility figurine from Bronze Age Scandinavia (Source: *Hammer of the North*, Magnusson, p. 56).

bestows the designation "obviously Europoid."<sup>71</sup> The image is on page 98, and included in the explanation under the picture is the statement "It obviously depicts a Celt." There are two other depictions of "Celts" on pages 99 and 100, but the image on page 98, which appears to be the most celebrated because it also appears in the frontispiece of the book, is obviously Africoid with broad flaring nostrils, short curled hair, and very thick lips. At this point it is most fitting to recall a quote from W.E.B. DuBois which states, "We may give up entirely, if we wish, the whole attempt to delimit races. But we cannot, *if we are sane*, divide the world into whites, yellows, and blacks and then call blacks whites."

Barry Fell's book, *Bronze Age America*, contrary to its original intent, provides us with even more evidence of an African-Scandinavian link in the early *formative* period of Northern Europe's history. That part of the continent drew on African culture both *directly* and indirectly no less than did those European countries further south. The contributions that Africans have made to both the British Isles and to Scandinavia in architecture, art, mythology, mathematics, astronomy, medicine, theology, etc. has been profound.



Figure 8. A dark-skinned, woolly-haired, prominent individual. From a 10th century A.D. Danish stone motif (Source: *The Vikings*, O. Madsen, 1976, p. 63).



Much more research is needed in this area because I have only scratched the surface. Let us continue the task of reclamation because our indifference today will insure our disappearance tomorrow.



Figure 9. A (wooly-haired?) Swedish warrior of the Viking Age (Sources: *The Vikings*, O. Madsen, p. 77).

## Notes

1, 2. James, George G. M. *Stolen Legacy*. New York, 1954; San Francisco: Julian Richardson Associates, 1976, p. 11.

3. Ibid. The military campaigns of Senusert I, and Thutmosis III, as well as other such ventures during the Eleventh and Twelfth Dynasties are very important to the history of Europe, as well as to the subject of this paper. It is important to the history of Europe because it was during the early part of the second millennium B.C. that the Bronze Age was introduced into Scandinavia by an invasion of foreigners who brought with them paintings and artwork emphasizing phallic deities and other images of the phallus, the sun-disc deity, African-styled figurines, megalithic structures, ship burial mounds, a continuation of the mother goddess motif, an increase in the prominence of the horned head-dress, the prototype for the later Viking longships, and a dramatic leap forward in the material, cultural, and technological level in the Nordic countries. For verification see Magnus Magnusson. *Hammer of the North*, New York: G.P. Putnam's Sons, 1976, pp. 10-18, 57, 59, and P. V. Glob. *Danish Prehistoric Monuments*, London: Faber and Faber, 1971, pp. 100+. These foreign invaders, called Ynglings by the Northmen, appear to have been Africans from the Nile Valley, and are the same people that Barry Fell noted in his *Bronze Age America* as having made an early voyage to the North American continent, around 1700 B.C. Fell may be accurate as to the time period, but attempts, unconvincingly, to portray these people exclusively as Teutonic, "Celts," or other "white" types. These early Nile Valley military campaigns are also important to the subject of this paper because they provide an answer to the question of "What were Africans doing in the Nordic regions at this point in history?"

4. Van Sertima, Ivan. "The African Presence in Early Europe." *Journal of African Civilizations*, vol. 3, no. 1 (1981), 21-22.

5. Van Sertima, Ivan. "The African Presence in Early Europe," p. 23.

6. Birley, Anthony. *Septimus Severus, The African Emperor*. Garden City: Doubleday and Company, 1972, p. 42, 327+. In order to get an accurate image of Septimus Severus, one must consult Figure 6 in this book. Here one will see a painting of the emperor, made in Egypt while he was visiting that country. It is a family portrait in which one has the opportunity to compare, side by side, the face of the African emperor with those of his Syrian wife, and their mulatto son, Caracalla. The more popularly displayed image of Septimus Severus is that of a bust with the face of a European man, and this image which is displayed in books like the *Encyclopedia Britannica*, etc., is the generally accepted image of the man. This bust was supposed to have been found on the Palatine, Rome. This same bust (also found in Birley's book) is depicted and commented upon in a book titled *The Art of the Romans*, by J.M.C. Toynbee, New York: Frederick A. Praeger, 1965. On page 244, Toynbee says of this bust. "The head and body do not belong, but have been cut to fit together." He also points out that it is believed to have been found in the Palatine. In figure 16 of Toynbee's book, one can clearly see that the head and body of the bust are, in fact, not consistent with regard to texture and form and have, indeed, been "cut to fit together." The implication here is that the European head has replaced the original head which was removed or accidentally damaged or destroyed, possibly by a natural disaster.

7. ben-Jochannan, Yosef. *Black Man of the Nile and His Family*. New York: Alkebulan Books, 1981, p. 424.

8. ben Jochannan, Yosef. *Black Man of the Nile*, pp. 300-301.

9. Jackson, John G. *Introduction to African Civilizations*. Secaucus: Citadel Press, 1970, pp. 157-195. ben-Jochannan, Yosef. *Africa: Mother of Western Civilization*. New York: Alkebulan Books, 1971, p. 546. Van Sertima, Ivan. "The African Presence in Early Europe," pp. 27-28.

10. Gomme, George Laurence. *Folklore As an Historical Science*. London, 1908; rpt. Detroit: Singing Tree Press, n.d., p. 119.

11. Ibid., p. 209.

12. Squire, Charles, *Celtic Myth and Legend*. London, 1905; rpt. Van Nuys: Newcastle, 1975, p. 19.



13. Gomme, George, *Folklore As an Historical Science*, p. 118.
14. Squire, Charles, *Celtic Myth and Legend*, p. 20.
15. Preston, William. "Black History Supplement" in *The Glory of the Black Race*. Translation: Vincent J. Cornell; rpt. of Medieval Arabic text. Los Angeles: Preston Publishing Co., 1981, p. 67.
16. Ibid.
17. Tacitus. *The Agricola and the Germania*. Ed. and Translation: H. Mattingly. England, 1948; rpt. Harmondsworth, Middlesex: Puffin, 1983, pp. 108-109.
18. Squire, Charles, *Celtic Myth and Legend*, p. 44.
19. Atkinson, R.J.C. *Stonehenge and Neighboring Monuments*. London: Her Majesty's Stationery Office, 1981, pp. 5, 7. Atkinson, R.J.C. *The Prehistoric Temples of Stonehenge and Avebury*. Crawley: Garrod and Lofthouse International Limited, 1980, p. 10.
20. Diop, Cheikh Anta. *The Cultural Unity of Black Africa*. (English translation). Paris, 1963; rpt. Chicago: Third World Press, 1978.
21. Higgins, Godfrey. *Anacalypsis, an Attempt to Draw Aside the Veil of the Saitic Isis*. London, 1836; rpt. Mokelumne Hill: Health Research, 1972, vol. I, p. 59.
22. Massey, Gerald. *Book of the Beginnings*, vol. I. London, 1881; rpt. Secaucus: University Books, 1974, p. 218.
23. Churchward, Albert. *The Signs and Symbols of Primordial Man*, pp. 168-169, 180.
24. Ibid., pp. 258-261.
25. Schwaller de Lubicz, R. A. *Sacred Science*. Translation: André and Goldian Van den Broeck. New York: Inner Traditions International, 1982, p. 106.
26. Lamy, Lucie. *Egyptian Mysteries*. New York: Crossroads Publishing Co., 1981, p. 27.
27. Sergi, G., *The Mediterranean Race*, p. 89.
28. Fell, Barry. *Bronze Age America*. Boston: Little, Brown and Company, 1982, pp. 264-266.
29. MacRitchie, David. *The Testimony of Tradition*. London: Kegan Paul, Trench, Trübner and Co., Limited, 1890, pp. 70-71, 175.
30. Ibid., p. 167.
31. Geoffrey of Monmouth. *History of the Kings of Britain* (rev.). Translation: Sebastian Evans. England, 1912; rpt. New York: E. P. Dutton, 1958, p. 164.
32. Giraldi Cambrensis. *Opera*. Ed. James F. Dimock. London, 1867; rpt. Kraus Reprint Limited, 1964, p. 100.
33. Newham, C. A. *The Astronomical Significance of Stonehenge*. Gwent (Wales): Moon Publications, 1972, pp. 26-28, 18-22.
34. Geoffrey of Monmouth, *History of the Kings of Britain*, p. 239-241.
35. Massey, Gerald. *Ancient Egypt*. London, 1907; rpt. New York: Samuel Weiser, 1970, pp. 372-373.
36. Sikes, Wirt. *British Goblins: Welsh Folklore, Fairy Mythology, Legends, and Traditions*. London: 1880.
37. Sturluson, Snorri. *Heimskringla: History of the Kings of Norway*. Translation: Lee M. Hollander. Austin: University of Texas Press (for American Scandanavian Foundation), 1967, p. 6.
38. Jones, Gwyn. *A History of the Vikings*. London: Oxford University Press, 1969, p. 67.
39. Pohl, Frederick J. *Atlantic Crossings Before Columbus*. New York: W. W. Norton and Company, 1961, p. 137. N.a. "Voyages of the Northmen." *The Northmen, Columbus, and Cabot, 985-1503*. Ed. Julius E. Olson. New York, 1906; rpt. New York: Charles Scribner's Sons, 1959, p. 32. I have listed only two sources here as examples, but there are many others. I consulted over a dozen translations of Eric's Saga, and other early records by diverse authors and translators. It is recommended that the reader do this because there are degrees of variance among them.
40. Pohl, Frederick J., *Atlantic Crossings Before Columbus*, p. 136-137.
41. N.a. *The Norse Discoverers of America, The Wineland Sagas*. Translation: G. M. Gathorne-Hardy. London, 1921; rpt. Oxford: Clarendon, 1970, pp. 49-52.
42. Sturluson, Snorri. *Heimskringla: The Norse King Saga*. London: J. M. Dent and Sons Ltd.,

1930, p. 431. Note the differences in spelling of the author's name and in the title. This must be due to translator preference.

43. Sturluson, Snorri, *Heimskringla*, translation: Lee Hollander, p. 51.

44. Jones, Gwyn. *A History of the Vikings*, p. 68, but you must also read pages 67 and 145 together. Read the first half of page 68 carefully and critically because even Ms Jones is aware of the implications of what she is doing and tries to hold back. Note: When speaking of Egil, the renowned Scandanavian poet, instead of dealing with his skin color directly as she does another figure (p. 145), she feels it safer to only refer to his other Africoid traits: "craggy head, broad nose . . . and swart visage." More importantly, compare her description of Rig and Edda's son on page 67 with her description of the same character on page 145. On page 67 the son is merely described as "black-haired" and having "wrinkled skin," but on page 145 he is described as "black-skinned." What Jones does in her first description is the same thing Hollander does with respect to Halfdan the Black. Once again, we are in an area with serious socio-political implications and these writers are aware of that. We, of the African community, must be equally aware if we ever expect to be able to properly understand what we are reading.

45. Sturluson, *Heimskringla*, translation: Hollander, Snorri's Foreword.

46. Sturluson, Snorri. *The Prose Edda*. Translation: Arthur Gilchrist Brodeur. New York: The American-Scandanavian Foundation, 1929, p. 31.

47. Green, Roger Lancelyn (translator). *Myths of the Norsemen*. Suffolk, 1960; rpt. Middlesex: Puffin Books, 1984, p. 84.

48. Sturluson, *Prose Edda*, p. 31.

49. Ibid.

50. Gomme, George Laurence, *Folklore as an Historical Science*, p. 349.

51. Squire, Charles, *Celtic Myth and Legend*, p. 69.

52. MacRitchie, David. *Testimony of Tradition*, pp. 53-54, passim.

53. Oleson, Tryggvil J. *Early Voyages and Northern Approaches 1000-1632*. London: Oxford University Press, 1964, p. 9, but all of Chapter One should be read as well as some other sections of the book, since he explores the recency of the Eskimo and his mixed background. MacRitchie, David, *Testimony of Tradition*, pp. 174-175.

54. MacRitchie, *Testimony*, p. 156.

55. Massey, Gerald. *Gerald Massey's Lectures*. London, 1900; rpt. New York: Samuel Weiser, 1976, pp. 134-135. Churchward, Albert, *Signs and Symbols*, pp. 208-209. Massey, Gerald, *Ancient Egypt*, vol. 2, p. 585.

56a. Cheikh Anta Diop, while maintaining that the African stock was the original one, differs with other researchers as to the identity of Grimaldi. He maintains that the steatopygia of the Grimaldi female was not sufficient to class her as a Hottentot because this feature is a characteristic among Africoid peoples in general. Diop, Cheikh Anta. *The African Origin of Civilization: Myth or Reality?* Ed. and translated by Mercer Cook. Westport: Lawrence Hill and Company, 1974, p. 267.

56b. Diop, *The African Origin of Civilization*, pp. 179-180. Diop, Cheikh Anta. "Origin of the Ancient Egyptians." *Journal of African Civilizations*, vol. 4, no. 2 (1982), p. 9. Diop, Cheikh Anta. "Africa: Cradle of Humanity." *Nile Valley Civilizations (Journal of African Civilizations)*, vol. 6, no. 2 (1984-85), 26.

57a. Green, *Myths of the Norsemen*, p. 23.

57b. Jones, *A History of the Vikings*, p. 145.

58. Dixon, Roland, *The Racial History of Man*, pp. 74-77.

59. Leo Frobenius 1873-1973, *An Anthology*. Ed. Eike Haberland. Wiesbaden: Franz Steiner Verlag GmbH, 1973.

60. Lhote, Henri. *The Search For the Tassili Frescoes*. New York: Dutton Press, 1959.

61. Frobenius, Leo. *The Voice of Africa*, vol. I. West Germany, 1913; rpt. New York: Benjamin Bloom, Inc., 1968, pp. 220, 224.

62. Ibid., p. 226.



63. Leo Africanus, *The History and Description of Africa and the Notable Things Therein Contained*, vol. I, (rev.). Translation: John Pory. England 1600; rpt. (Edited by Dr. Robert Brown) New York: Burt Franklin, 1896, p. 16.

64. The quoted passages are from the Sutton Hoo Ship Burial display placards in the British Museum. I copied them down while there in the museum during the summer of 1985. The information also stated that the burial is believed to have taken place during the early 7th century A.D.

65. Radford, C. A. R. "From Prehistory to History." *The Prehistoric Peoples of Scotland*. Ed. Stuart Piggott. London: Routledge and Kegan, 1962, p. 135.

66. Childe, V. Gordon. *New Light on the Most Ancient East*. New York: W. W. Norton and Company, Inc., 1953, p. 86-87.

67. Frobenius, *The Voice of Africa*, vol. I, p. 226.

68. MacRitchie, *Testimony of Tradition*, pp. 70-71.

69. Squire, *Celtic Myth and Legend*, p. 23.

70. Higgins, *Anacalypsis*, vol. I, p. 59.

71. Fell, *Bronze Age America*, p. 97.

## Letter to the Editor

### THE MYSTERY OF THE ARCTIC TWA

*The one sole race that can be traced among the aborigines all over the earth or below, is the dark race of a dwarf, negrito type.<sup>1</sup>*

Dear Editor:

Responsive to your inquiry regarding my providing additional information on the Black presence in prehistoric Europe, I must state that my research has taken a new, different and unexpected turn. Mr. Don Luke, a brilliant young scholar in San Diego, California, has recently brought to my attention a number of sources that suggest that a people whom the modern world would probably call Pygmies (i.e., the Twa), appear to have inhabited the northernmost latitudes of this planet, i.e., Northern Europe, Greenland, the Arctic Circle and the northeast coast of North America, as late as the first half of the Second Millennium A.D. (ca. 1000-1632 A.D.).

Needless to say, this information has extraordinary implications and has persuaded me to theorize that it may provide an evidentiary link to the Black people who most certainly inhabited prehistoric Europe. Let us turn now to an introductory presentation of this material which I hope to expound upon at a later time.

In his book, *Early Voyages and Northern Approaches* (1000-1632), which provides the framework for this letter, Tryggvi J. Oleson states that "[t]he *Islendingabok* tells us that when Eric the Red and the other colonists explored Greenland, both east and west in the country they found human habitations, fragments of skin boats and store implements from which it was evident that the same kind of people had been there as inhabited Wineland [the east coast of North America] and whom the Greenlanders called 'Skrellings.'<sup>2</sup>

The word "Skrelling" is generally spelled "Skraeling" and has as its root *skral*, which means small, wizened or shrivelled. The skraelings, whom northern European explorers found in Northern Europe, Greenland, the Arctic Circle and the northeasternmost portions of the American continent between the tenth and sixteenth centuries A.D., are described in both the *Eiriks saga* and the *Graenlendinga saga*. In the former, the encounter is described in part as follows:

Then one morning early, when they looked about them, they saw a multitude of skin-canoes, on which poles were being waved which sounded just like flails—and waved sunwise.



"What can this mean?" asked Karlsefni.

"Maybe it is a token of peace," Snorri Thorbrandsson told him, "so let us take a white shield and put it out towards them."

They did this, and their visitors rowed towards them, and were astonished at what they found, then came ashore. They were dark, ugly men who wore their hair in an unpleasant fashion. They had big eyes and were broad in the cheeks. They stayed there for a while, astonished at what they found, and afterwards rowed off south past the headland.<sup>3</sup>

Perhaps the earliest references to the Skraelings occurs in the *Historia Norwegiae*, written in the early part of the thirteenth century:

On the other side of the Greenlanders to the north-west hunters have met with a dwarf-sized folk whom they call Skraelings. If they are struck with weapons, no clotted blood appears but the wounds become white. When they are dead, however, the blood flows continuously. They have no iron whatsoever but use the teeth of marine animals for missile weapons and sharp stones for knives.<sup>4</sup>

The Skraelings are consistently spoken of as a diminutive people by all early commentators. The *Inventio Fortunata*, written about 1364, refers to them as "Pygmies which are not at the uttermost above four foot high."<sup>5</sup> On his map of the northern lands in 1569 (see fig. 1), Gerhard Mercator has provided this inscription: "Here lived pygmies, at the most four feet in height, like those who in Greenland are called Skraelings."<sup>6</sup> On a globe from 1541, Mercator has also indicated: "Here lived pygmies, in the vulgar tongue called Skraelings."<sup>7</sup> The *Navigatio Brendani*, thought to be based on information from Icelanders, refers to Skraelings when it says: "instantly the harbor was filled with imps in the images of pygmies or dwarfs."<sup>8</sup> Moreover, Oleson cites an anonymous author who, in a letter dated *circa* 1448, wrote the following to Pope Nicholas V:

and when men journey to the mountains of that land [Greenland] they find pygmies living there small in stature, only an ell in height. When they see human beings they run together and conceal themselves in holes in the ground like a colony of ants. It is impossible to gain a victory over them as they do not wait to be attacked.<sup>9</sup>

The Archbishop of Nidaros, Erik Walkendorff, who was very much interested in the history and the rediscovery of Greenland, in a description of Finnmark, the northern part of Norway, wrote the following about 1500:

Northwest from Finnmark is a folk, which is small and puny in stature, i.e. one and a half ells, who are commonly called Skraelings. They are an unwarlike nation, for fifteen of them do not dare to approach one Christian or Russian, neither for battle or conversation. Their abodes are subterranean so it is impossible to investigate them or capture them.<sup>10</sup>

In the same vein Sigurdur Stefansson, rector of the Latin school in Skalholt, whose medieval archives were still intact in 1590, states:

But there is another land near this Vinland, whose correct name is Helluland, but because of the dwarfs, i.e. the human pawns who lived there, is called the land of the Skraelings. For in the Norse language, Skraeling has almost the same meaning as a courageless (and peaceful), weak man (feeble). The inhabitants of this territory have been a source of much misfortune to the Greenlanders, as the Icelanders learned from conversation with bishops who were often sent from Greenland—I do not know on what business—to Norway. But now we are in the dark concerning the conditioning of all these territories and will be forever probably, unless most gracious God, for the glory of his name, by the preaching of the Gospel, will call this miserable folk to communion with his holy church.<sup>11</sup>

Claudius Clavus Swart writes in the fifteenth century:

After them [the wild Lapps] occur, still farther west, the little pygmies, one ell in height, whom I saw after they had been captured on the sea in a small skin boat, which now hangs in the cathedral at Nidaros. There is also a long skin boat, which was once taken with such pygmies aboard.<sup>12</sup>

Again, Paulus Jouius von Nouocomen writes:

Truthful witnesses have related that in a land to the northwest of the Lapps are to be found Pygmaei, who dwell in eternal darkness, so that when they are full grown, they are only as big as our children are when ten years of age. They are a fear-filled people.<sup>13</sup>

Eskimo legends also tell of a nation of Black dwarfs who lived in subterranean dwellings, "were poor hunters who could not build hunting traps or other installations, and had no dogs."<sup>14</sup> The Eskimo name for the Skraelings was Inuarudligkat, "which designates a black-complexioned race of dwarfs who lived subterreneously in holes."<sup>15</sup> Oleson believes that present-day Eskimos are the result of intermixture between the Skraelings and a later people called Tunnit, who migrated to the New World, perhaps in ancient times, from Iceland. He further holds that the language of the Skraelings is now spoken by the Eskimo.<sup>16</sup>

Historian Jon Duason, the foremost authority on the Skraelings, has concluded that they were a dwarf people, three to four feet in height.<sup>17</sup> In support of this he quotes George Francis Lyon, an explorer, who around 1824 found a 2'4" long corpse buried in an ancient mound on Southhampton island.<sup>18</sup> Duason also cites Luke Fox who discovered five hundred burials on an island in Sir Thomas Roes Welcome.<sup>19</sup> None of the corpses, according to Fox, was more than four feet in length.<sup>20</sup>



Duason clearly believes the Skraelings to have been an Africoid people. According to him, they were black-skinned with coarse hair and no beards; their eyes were coal-black; their noses were broad with prominent nostrils and they had a low and very narrow nasal bone; they also had high cheek bones, pointed chins and low foreheads; and their legs were short and stout but their trunks were long in proportion.<sup>21</sup>

Olsen suggests that the Skraelings were the first inhabitants of the region in and around the Arctic Circle, and attributes to them the founding of the ancient Dorset Culture.<sup>22</sup> This culture was first identified by the eminent Canadian anthropologist, Diamond Jenness, in 1925. On the basis of a number of artifacts that he discovered at Cape Dorset on Baffin Island, Jenness traced the origin of the Dorset Culture back to the first millennium B.C. and demonstrated that it survived into the second millennium A.D.<sup>23</sup> Since 1925 Dorset Cultural sites have been found in many parts of Canada and Greenland.<sup>24</sup>

"There can be no doubt that the Skraelings are the bearers of the Dorset Culture," writes Oleson. "And the information afforded by archaeology confirms the fact that they are the only people who were to be found in the Canadian Arctic at the time the Icelanders arrived there."<sup>25</sup>

Describing some of the characteristics of the Dorset Culture, the eminent anthropologist, Henry B. Collins, has written:

At the Dorset sites, there is no trace of such typical Eskimo elements as whalebone mattocks and sled shoes, harness toggles, bone arrowheads, the throwing board, and harpoon sockets and finger rests. Completely ignorant of the bow drill, the Dorset Eskimo cut or gouged out the holes in their implements. Rubbed-slate artifacts, so common among other Eskimos, were very scarce as compared with implements of chipped stone. Distinctive types of harpoon heads, small ivory carvings and a simple geometric art style are other features that characterize the Dorset Culture. The Dorset people hunted walrus, seal, polar bear, caribou, hares and foxes, but not the narwhal, beluga or right whale. They had no knowledge of dog traction, though small hand sleds were used. As yet there is no definite information regarding their houses.<sup>26</sup>

Other features of the Dorset Culture were that their implements were smaller than those of the succeeding Eskimos and, as has been noted, the Dorset people appear not to have had houses in the traditional sense. Rather, they lived in subterranean pits which were often connected by tunnels.<sup>27</sup>

Although we have mentioned the discovery of a few Skraeling (Dorset) burial sites, the remains of these people have otherwise been very sparse. Duason believes that this absence of human vestiges resulted from the Dorset people's failure to bury their dead. Instead, he insists, they cast the deceased into the sea; or, when old age approached, many people committed suicide by hurling themselves off cliffs.<sup>28</sup>

The foregoing extraordinary revelations led me to review some of the writings of that pioneer Afro-Jamaican historian, J.A. Rogers. In volume 1 of his work, *Sex and Race: Negro-Caucasian Mixing In All Ages And All Lands*, Rogers has written:

The Negritos, or pigmies are the first known human type. The Grimaldis, who were taller, invaded Europe and mingled with them. Probably the two continued to live side by side for centuries as their modern representatives, the Bushmen and the Hottentot, were doing in South Africa when the white men invaded their lands in the 16th century, A.D. Verneau attributed the small size of the people in certain parts of France to ancient Negrito ancestry. Among the present day Europeans certain types crop up occasionally which strongly remind us of the African pigmy, says Hertz. Professor Roland B. Dixon said that the Negrito type persisted in Southern Russia until the Middle Ages. There are abundant traditions of pigmy inhabitants in the rest of Europe, including the British Isles. The latter are believed to have migrated there from Spain. A small pigmylike race was discovered at Gerona, Spain, as late as 1898. Professor Dixon thought that the Negritos developed into the European Alpine stock.<sup>29</sup>

The presence of Black people "on top of the world" raises many questions. Since the Vikings and their contemporaries made mention of Black dwarfs in and near the Arctic Circle and in the northernmost regions on both sides of the Atlantic, why have scientists failed to seriously ask where these mysterious Blacks came from? One would think that diffusionists in particular, who have for years claimed a pre-Columbian Viking presence in the Americas, would have raised this question. As a matter of fact, if Viking diffusionists were truly seeking evidence of pre-Columbian migrations to the New World (rather than simply white discoveries of America before Columbus), they would certainly have pursued the Skraeling lead, which has the potential to completely revolutionize history itself.

Several other questions also remain: Is it possible that the diminutive Black people cited by explorers in and around the Arctic Circle between 1,000 and 1632 A.D. were indeed Pygmies or the Twa? If so, can we postulate that at least some of these Twa people were descended from migrants who once occupied Europe? If this is plausible, should not scientists investigate whether some of the Twa of the Arctic were the medieval descendants of those ancient and prehistoric Blacks whose presence European skeletons, sculptures, legends and traditions so widely bespeak? I believe so. And it is on the basis of this conviction that I shall pursue research on this subject until the "Mystery of the Arctic Twa" has been solved.

Sincerely,  
Legrand H. Clegg II



## Notes

1. Gerald Massey, *Ancient Egypt, The Light Of The World*, 1907, Vol 1, pp. 230, 251.
2. Tryggni J. Oleson, *Early Voyages And Northern Approaches 1000-1632*, McClelland and Stewart Limited, London, 1964, p. 44.
3. *Erik The Red*, translated by Gwyn Jones, London, 1961, pp. 150-153.
4. *Monumenta historica Norvegiae*, ed by G. Storm, Oslo, 1880, p. 76.
5. R. Collinson, *The Three Voyages of Martin Frobisher*, London, Hakluyt Society, 1867, p. 35.
6. Adolph Eric Nordenskiöld, *Facsimile Atlas to the Early History of Cartography*, Stockholm, 1889, p. 95.
7. Axel Anthon Bjornbo, *Cartographia Groenlandica*, M.O.G., XLVIII, No. 1, 1911, pp. 285-286.
8. H. Zimmer, "Brendans Meerfahrt," *Zeitschr F. deutsches Altertum*, XXXIII (1889), p. 138.
9. Oleson, *Early Voyages And Northern Approaches*, p. 48.
10. G. Storm and K.H. Karlsen, "Finmarkens Beskrivelse af Erkebiskph Erik Walkendorf," N.G.S.A., XII (1900-1901), pp. 12-13.
11. Sirgudur Stefansson, *Qualiscunque descriptio Islandiae*, ed. Fr. Burg., Hamburg, 1928.
12. A.A. Bjornbo and Carl S. Petersen, *Der Dane Claudius Calusson Swart*, Innsbruck, 1909, p. 144.
13. *Von Der Moscouiten Bottschaft*, Strasbourg, 1534.
14. Oleson, *Early Voyages And Northern Approaches*, p. 49.
15. *Ibid.*, p. 50.
16. *Ibid.*, p. 50.
17. Jon Duason, *Landkonnun og landnam Islendinga i Vesturheimi*, Reykjavik, 1941-1947, pp. 439-537.
18. *Ibid.*
19. *Ibid.*
20. *Ibid.*
21. *Ibid.*
22. Oleson, *Early Voyages And Northern Approaches*, p. 51.
23. William E. Taylor, "Review And Assessment of the Dorset Problem," *Anthropologica*, N.S., I, 1959, pp. 24-36. Also see H.B. Collins, "Recent Developments in the Dorset Culture Area," *American Antiquity*, XVIII, No. 3, Part 2, January, 1953, pp. 32-39.
24. Therkel Mathiassen, "The Sermermiut Excavations," 1955, *Meddelelser om Gronland*, CLXI, No. 3, 1958; Hedge and Therkel Mathiassen, "Paleo—Eskimo Cultures in Disko Bugt," West Greenland, *Meddelelser om Gronland*, CLXI, No. 2, 1958.
25. Oleson, *Early Voyages And Northern Approaches*, p. 51.
26. Henry B. Collins, "The Origin and Antiquity of the Eskimo," *Annual Report of the Smithsonian Institution*, 1950-51, p. 427.
27. Oleson, *Early Voyages And Northern Approaches*, p. 52.
28. Duason, *Landkonnun og landnam Islendinga i Vesturheimi*, pp. 521-537.
29. J.A. Rogers, *Sex And Race: Negro-Caucasian Mixing in All Ages and All Lands*, New York, published by the author, 1943, p. 32.

## Review Essay

## BLACKS IN EARLY BRITAIN

Runoko Rashidi

*Ancient And Modern Britons* (vol. 1), by David MacRitchie.  
Los Angeles: Preston Associates, 1884; reprinted 1985, 425  
pages, \$17.50 hardcover, \$13.00 paperback.

A comprehensive assessment of the African presence in early Europe would be incomplete without a study of the Black physical presences and influences among the populations and cultures of England, Wales, Scotland and Ireland. It may surprise some to know that two of the most interesting and substantial studies of this sort were completed and published within three years of each other late in the last century. The first was Gerald Massey's *Book of Beginnings*, volume 1, which first appeared in 1881. Massey, who is becoming increasingly known to Afrocentric researchers, centered *Book of Beginnings*, which was his initial text, on the interactions of and connections between early Britain and Egypt. Section two of *Book of Beginnings*, for example, is a comparative vocabulary of English and Egyptian words. Whether one agrees entirely, or even in part, with Massey's methods and conclusions is up to the individual, but for many, including myself, the work has withstood the tests of time, and should be on the essential reading list.

Three years after the publication of Massey's *Book of Beginnings* appeared another text of related subject matter and equal importance. Of course we are discussing the focus of our review essay—*Ancient And Modern Britons* by Scottish anthropologist/historian David MacRitchie. MacRitchie, 1851-1925, it is safe to say, is not as well known as Massey, and *Ancient And Modern Britons* itself is an exceedingly rare and relatively little known text. The great Joel A. Rogers made references to MacRitchie, and so also does Edward Scobie. The work came to my attention initially, however, through a Black history supplement to the 1981 edition of *Book of The Glory of The Black Race* by Al-Jahiz. The supplement was written by Wilhelm Preston. In his essay Preston discourses freely on the early Blacks of western Europe, relying heavily on data supplied in large measure by MacRitchie, and also, to a lesser extent, *Celtic Scotland* by W.F. Skene, which was published in 1876 and which MacRitchie himself utilized as supporting arguments for his own work. I was aroused by the essay, to be sure, but it was only through a recent perusal of



*Ancient And Modern Britons* in Mr. Preston's office that the real significance of the publication dawned on me. To say that I was excited wouldn't be accurate. Staggered would probably be more precise, and why wouldn't I be? Among the section headings in the table of contents were such titles as "Australoids, Black Huns, Black Topography, Egyptian And Pagans, Memories of The Blacks, Moorish Marauders, Black Conquests, Black Douglasses, Black Families in Early Scotland, The Sons of The Black, Black Danes and Black Oppressors." And that was just from volume one! The man seemed to have had an obsession with Black folk. What could have possessed him?

I left Mr. Preston's office rather weakly, and imbued with a willingness to commit a desperate act, if necessary, to seize hold of the new found treasure. I had convinced myself that I just wouldn't feel right without it. Why didn't more of us know about MacRitchie, I asked myself, already aware of many of the answers. After an intense search, and with the active assistance of anthropotojournalist Wayne Chandler and Mr. Preston himself, who had only gotten his own copy through Scotland's University of Edinburgh, photocopies of all 850 pages were finally secured.

Was it worth the search and the costs? Having now had the opportunity to go through both volumes fairly thoroughly, I would have to say yes. Mind you now, MacRitchie was no friend of Black people, and didn't seem to be particularly proud of the historical activities of Blacks in the regions under study. But who cares? I think that on this issue Chancellor Williams strikes the nail right on the head:

[Even] the most hostile racist writers usually prove the very opposite of what they intended. Their works inevitably contain useful, factual data that must be accepted. Indeed, it is doubtful whether anyone, even a devil, could write a book completely devoid of truth . . . Research in African history is more tedious, laborious, and time-consuming than is true in other unsuppressed fields. For in developing the "undeveloped" history of the blacks, one has to explore the most unlikely sources for a fragment here and a fragment there.<sup>1</sup>

We are fortunate that *Ancient And Modern Britons* is much more than "a fragment here and a fragment there," and MacRitchie provides us with a basically solid and relatively objective document, which considering its heretofore scarcity, will be quoted from liberally. To begin with, MacRitchie points to a two-fold division of physical types among the Britons. He refers to the distinct groups as the Xanthochroi or fair whites, and the Melanochroi or dark whites. As to the origin of the Melanochroi, MacRitchie quotes Huxley who says, "I am much disposed to think that the Melanochroi are the result of an intermixture between the Xanthochroi and the Australoids."<sup>2</sup> In MacRitchie's view these Australoids were of a typical Africoid type:



Plate 1. Black Norman knight and his Lady. "So late as the tenth century three of these provinces (of Scotland) were wholly black and the supreme ruler of these became for a time the paramount king of Transmarine Scotland," MacRitchie (photo from the Preston collection).



They consist of the whole aboriginal population of Australia—of the natives of interior India (the Dekhan)—and of the inhabitants of Middle and Upper Egypt (the whole area, indeed, that is occupied by the descendants of the Ancient Egyptians . . . the colour of the skin is some shade of chocolate-brown . . . the nose is broad . . .

We know . . . that the first inhabitants of Britain and more especially those of the northern parts, were craniologically of a type approaching to the Negro or to the Australian race . . .

There are, of course, no living Britons who are as black as negroes, but some are as dark as mulattoes.<sup>3</sup>

The black men have only disappeared as black men. Their blood is only more widely diffused to-day, and they live again as Melanochroi.<sup>4</sup>

Culturally MacRitchie identifies the Australoid element with the construction of dolmens, stone circles and cairns, the remains of which are found throughout Britain and western Europe. For MacRitchie then, the Black man was the original man of Britain. He was quickly followed, however, by other ethnic types, for example Mongoloids, but even here MacRitchie identifies a black element:

Turks, Sabartoisphali, Czernii Ugri or Black Ugri, Ughres, or Ogres, are to be identified with the Black Huns. Now this fact is important, because it brings us face to face with a large and important nation of 'Scythians' who were not only styled 'black,' but who were actually so. And, therefore, knowing how numerous they were, and how they spread themselves like a flood over Europe, it is to them we must look if we want to learn something of the history and manners of what may be called the maternal ancestors of the Melanochroi. Not that they constitute the whole of this branch of the pedigree, but plainly they form a considerable part of it, if they left descendants as numerous, or half as numerous, as themselves . . . The Huns are described as being of a dark complexion, almost black.<sup>5</sup>

It was probably racial elements of this combination that constituted the physical composition of the Silures, described by first century historian Tacitus as "swarthy" complexioned with hair tending to curl.

Moors, blackamoors, tawny-moors. "Shakespeare uses the word 'moor' as a synonym for 'negro.'" MacRitchie's work on the Moors is one of the highlights of *Ancient And Modern Britons*. The author was convinced absolutely, totally and completely that the Moors were, beyond a shadow of a doubt, Black people who had played a vital role in the colonization of western Europe, and especially Britain:

For although it may not be easy to trace their route hither, and the date of their arrival, a branch of this family did inhabit Britain, and are not only known as Mauri and Moors, but also as Moravienses, Morienses, Murraymen, and people of Moray or Moravia. This name Moravia was given to



Plate 2. Family crest from Britain with pronounced Africoid features. "The first inhabitants of Britain and more especially those of the northern parts, were craniologically of a type approaching to the Negro," MacRitchie (photo from the Preston collection).



two districts in Scotland . . . The smaller district in the south has been the name-father of a family distinguished in Scottish history, the Murrays of Philiphaugh in Selkirkshire . . . One of the estates of this clan bore the significant name of the Black Barony.

we see one of the black people . . . in the person of a King of Alban of the tenth century. History knows him sometimes as Kenneth, sometimes as Dubh, and sometimes as Niger. 'The version of the *Pictish Chronicle* in the Irish *Nennius* calls him 'Cinaed vel Dubh,' and St. Berchan styles him 'Dubh of the three black divisions.' The Picts seem to have preserved a tradition that the whole nation was once divided into seven provinces' and it would appear that 'the three black divisions' over which Dubh, or The Black, held sway, formed that portion of the original seven which remained untouched by the white races . . .<sup>6</sup>

the 'moors' are still largely represented throughout the British Islands; although of course the crossing and re-crossing of thirty generations, while increasing the number of descendants, has lessened the intensity of the resemblance to the ancestral stock. But the swarthy hue asserts itself still, though in a modified degree. Last century when Martin described the *Western Islands of Scotland*, he remarked that the complexion of the natives of Skye was 'for the most part black,' of the natives of Jura he said that they were 'generally black of complexion,' and of Arran that they were 'generally brown, and some of a black complexion.'<sup>7</sup>

Even before the period in which Kenneth the Niger of the three black divisions lived, more than a century earlier in fact, Britain was subjected to violent and repeated assaults by the aggressive and expanding Danes, who, as MacRitchie points out, were not a racially homogenous group:

the Danari are styled 'black Danars,' or 'black Danes.' In none of these terms is there any hint that the colour of the hair is indicated . . . The Danes, then, were not 'of pure color.' They were dubh, black.

There can be no question about it. The designation given by the common people of one race to another is almost invariably founded upon some physical feature, and the most natural distinction is that of colour where the races differ in complexion. The invading whites styled the 'Indians' of America 'Red-skins,' and these again called their conquerors 'Pale-faces.' A native Australian is a 'black-fellow' to the modern Briton (who, after all, is his exceedingly distant kinsman). Other 'Blacks' are roughly spoken of by us either under that title or, under its other form, as 'Negroes.' Therefore, when the white races of Britain styled the Danes 'Black heathen,' they simply made use of the most natural term that could occur to them.<sup>8</sup>

One gets the impression that the Danish "visitations" in Britain were anything but pleasant. They were frequent occurrences, sudden and destructive, and were only halted by the Norman invasion of Britain in 1090. In 987, for example, the Danes landed in South Wales, destroying and pillaging to the extent that the local ruler, Meredyth, was compelled to pay them "a penie for



Plate 3. Family Crest from Britain with prominent Africoid features. "Last century when Martin described the *Western Islands of Scotland*, he remarked that the complexion of the natives of Skye was 'for the most part black,' of the natives of Jura he said that they were 'generally black,' and of Arran that they were 'generally brown, and some of a black complexion.'" MacRitchie (photo from the Preston collection).



everie man within his land, which was called, 'The tribute of the blacke armie.'<sup>9</sup>

There were certain islands in Britain where the Danes lingered for extended periods, and thus we have, for example, names like "Leod, son to the black prince of Man," an island which the Danes dominated. The father of Leod seems to have been Olaf Svarti, or Olave the Swarthy, who was King of Man in the thirteenth century.<sup>10</sup> It could be pointed out also, as a side note, that the first king of Norway (which also appears to have had a black element) was styled "Halfdan the Black."<sup>11</sup>

A prominent Viking of the eleventh century was Thorhall, who was aboard the ship that carried the Vikings to the American coast. Thorhall was "a huntsman in summer, and in winter the steward of Eric the Red. He was, it is said, a large man, and strong, *black*, and like a giant, silent, and foulmouthed in his speech, and always egged on Eric to the worst; he was a bad Christian."<sup>12</sup>

Another Viking, more noteworthy than Thorhall, was Thorfinn, son of Sigurd, "the most distinguished of all the earls in the Islands." The life and deeds of Thorfinn are recorded both in the *Orkneyinga Saga* and the *Saga of Olave*. Thorfinn ruled over nine earldoms in Scotland and Ireland and died at the age of seventy-five. His widow married the king of Scotland. Thorfinn was described as "one of the largest men in point of stature, and ugly, sharp featured, and somewhat tawny, and the most martial looking man . . . It has been related that he was the foremost of all his men."<sup>13</sup>

This data is consistent with our knowledge of the "African sea-rovers, the Formorians, who had a stronghold on Tory Island, off the Northwest Coast," and who came to be regarded as the "sinister forces in Irish mythology."<sup>14</sup>

If our information is correct here, and we have no valid reason to suppose otherwise, it becomes clear that in these early periods the possession and control of Britain was, for a long time, up for grabs, and it is only logical for the fears and hatreds that resulted from the martial interactions of the contestants to have remained very much alive, and also for a long time, as Mac-Ritchie points out:

in most of the examples cited, of whatever nature, the two great types appear as enemies; which was their natural attitude, and a great number of the legendary instances preserve the memory of this mutual enmity. The black 'giants' of the Welsh, and other tales, are 'hateful' and 'horrid.' The Welsh Black Oppressor, and the Black Knight of Lancashire are fierce tyrants, the cruel foes of all white people. At a later date, when the whites were gaining the ascendancy, and the blacks were cut up into straggling bands, or lurking, like the Black Morrow of Galloway, in solitary dens and forest-shades, out of which they issued by night, intent on murder and rapine,—even at this stage of their history the blacks were the dreaded enemies of the whites. Indeed, it is of this epoch that the popular imagination has most retained the impression. The days of 'Black Oppression' are so remote that their memory only lives in half-forgotten legends. Not so

the time when the black castles were owned by another race, and their former masters were skulking among woods and caves. So vivid was the fear of them, and so lasting its impression, that children of the nineteenth century, peering into dark recesses, timorously,—or peasant girls, seeing suddenly their own image, reflected by the candle from the dark window-pane,—shiver all over with apprehension at the vision of the dreaded 'black man'—a mere imaginary bug-bear to them, but a real terror to those from whom they inherited the feeling.<sup>15</sup>

Thus we see some of the memories of the Blacks of early Britain. Ultimately, perhaps inevitably, the original antagonisms began to soften and an amalgamation of sorts took place:

But the traces of our black ancestry are visibly existent in a hundred surnames. Some of these denote complexion; others do so, but indirectly. The first class includes a great many. There are the clans Ruari and Dougal (spelt Dubgail, or 'black strangers,' in their own genealogy); there are all the varieties of Dubh (Black), such as Duff, Dow, Macduff, and others; there are Donns, Carrs, and Dargs, with their equivalent Dunns, Browns, Greys, and Blacks. All these are colour names, showing a black or tawny ancestor. So also is the name of Dubh-glas—literally black swarthy; and that of Murray with its kindred forms of More, Moore, etc.<sup>16</sup>

Other recollections of the Blacks may be seen in the topography of Britain:

. . . for I think it will be found that localities are oftener named after the people who inhabit them, than from any other distinguishing association.

There is no word better entitled to be called the 'John Smith' of the nomenclature of British localities than the word 'black.' Undoubtedly there are cases where this adjective has been applied because it denoted some apparent and striking feature in the landscape;—as for example in the case of the gloomy 'black country,' or where some craggy peak asserts itself distinctly as a 'black rock.' But in most instances, no such explanation is satisfactory, and it is apparent that the real origin of the name dates from the days when certain portions of Scotland were distinctly recognized as 'black divisions;' for the simple reason that they were peopled by black races, over whom, in the latter half of the tenth century, there ruled Kenneth MacMalcolm, known to his contemporaries as The Black.

Of miscellaneous 'black names,' there are a great many: Blackchester, an ancient oval camp in Lauder Parish, Blackhouse, a range of mountains, on the natural border of Selkirk and Peebles Shires . . . This region, from so early a period as the time of Malcolm Ceanor, belonged to the family Douglas (Dubh-glas, or black swarthy), and appears to have been used by them as both a fastness and a hunting ground . . . Blacklaw, a ruined tower of the Douglasses . . . Black quarter, the territory now forming Portpatrick Parish, Wigtonshire.<sup>17</sup>

These are only a few of the varied highlights of *Ancient And Modern Britain*. There are numerous other points of interest which the limitations of



space simply will not allow us to introduce; for example, the traditions which say that the British Gypsies are of Egyptian descent, or the numerous Black characters in the works of British writers, including William Shakespeare and Walter Scott. While *Ancient And Modern Britons* may not be the last word on the history of the Black presence in early Britain (if such a word can functionally exist), it is, at the least, a hard-hitting, thought-provoking and exciting book that stands easily among the most substantial and rewarding studies of its type. We are therefore compelled to recommend it whole-heartedly and enthusiastically for your essential reading and study list.

### Notes

1. Chancellor Williams, *Destruction of Black Civilization* (Dubuque, Iowa: 1971), p. xiv.
2. David MacRitchie, *Ancient And Modern Britons*, Vol. 1 (Los Angeles: Preston Associates) 1884, rpt. 1985, p. 5.
3. MacRitchie, section 1.
4. MacRitchie, p. 358.
5. MacRitchie, section 2.
6. MacRitchie, section 6.
7. MacRitchie, section 7 (Martin's observation were made in 1691).
8. MacRitchie, section 7.
9. MacRitchie, p. 115.
10. MacRitchie, section 7.
11. Will Durant, *Age of Faith* (New York: Simon & Schuster, 1950) p. 502.
12. MacRitchie, section 7.
13. MacRitchie, section 7.
14. Seumas MacManus, *Story of The Irish Race* (New York: Devin-Adair Co., 1921) p. 2.
15. MacRitchie, section 9.
16. MacRitchie, section 9.
17. MacRitchie, section 8.

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## THE BLACK IN PRE-REVOLUTIONARY RUSSIA

Clarence L. Holte

**Summary:** *The history of black people in Russia dates from more than a thousand years before Christ. A group of them, after having fought in an army that conquered all of Asia and parts of Europe, settled in Colchis, in the northern shore of the Black Sea which led into the Caucasus Mountains. Other than their military valor and skill and knowledge of hygiene, little is known about them and much time elapsed before other blacks emerged to make lasting contributions to the culture of Russia. Chief among them were General Abraham Hannibal, Alexander Pushkin, noted for nationalising the Russian language and Ira Aldridge, the black American who introduced a high dramatic art-form to the country. These contributions to the culture of Russia were made before the Revolution in 1922.*

Few black people have lived in Russia, known since 1922 as the Union of Soviet Socialist Republics, but the legacies established by these few in the fields of health, the arts, literature, and military science are indeed extraordinary in the history of the country.

The history of the land which Russia now occupies dates from the Stone Age, the first known period of pre-historic human culture, characterized by the use of stone tools. Only limited information is documentable about this period in Eastern Europe, and this is the case also for the Bronze Age which began there around 1500 B.C., as well as for the Copper Age which followed. It is known, however, from objects uncovered in the regions of Kiev, in the Crimea, that trade connections existed among peoples in the Danube Region, and in the markets along the Black Sea and the Mediterranean area where traders converged from Persia, Babylon, and Egypt.

Until the Iron Age, around 1000 B.C., the peoples inhabiting the regions north of the Black Sea had not been given names, but after this was done historical accounts about them became more precise. Accordingly, the first known peoples to successively inhabit the area were called Cimmerians, the Sarmatians, and the Alans. Almost all of them were nomads, occupied with hunting, fishing and warring among themselves, but supplemented their means of life by cultivating some of the land.

For many centuries various races of people migrated to this area of the world, attracted by the vast land area, the variety of regions, climates, water resources, minerals and in some parts, the vegetation. In due course, they were organized into, or later absorbed by the state of Russia. By the time of the revolution in



1917, the land area of the country had been expanded to 875 thousand contiguous square miles—one-seventh of the total surface of the earth, and nearly three times larger than the land area of the United States; and its population of some 175 million people, the most diverse in any land, made it the third most populous country in the world; but its output of industrial goods was less than 3% of the world's total.

It is in the context of this background that the presence of blacks in pre-revolutionary or czarist Russia and its impact on the culture of the country will be described.

### Initial Presence and Cultural Input

According to Herodotus, the "Father of History", a number of black people had settled in Colchis before the Iron Age and the naming of people. Colchis was an area on the northern shore of the Black Sea, between the Erythraean Sea on the South, and the Phassis River on the North. The area led to the Caucasus Mountains. The Persians lived in the South; above them to the North were the Medes; and beyond them were the Sasprians. The blacks were called Colchians, a name derived from the place where they settled.

On a visit to Egypt about 447 B.C., Herodotus learned from priests that after Sesostri I, King of Egypt and Ethiopia 1980-1935 B.C., had subdued the nations along the shores of the Erythraean Sea with his fleet of ships, he returned to Egypt, assembled a vast armament and proceeded by land to conquer the whole of Asia, as well as Scythia and Thrace in Europe. When Sesostri reached the northern slope of the Phassis River on his return home, Herodotus states that he either detached a body of troops from his main army and left them to colonize the country or a number of the soldiers, tired from travel and combat, deserted and established themselves along the banks of the river. Herodotus commentary, as translated by George Rawlinson in 1858, is as follows:

There can be no doubt that the Colchians are an Egyptian race. Before I heard any mention of the fact from others, I had remarked it to myself. After the thought had struck me, I made inquiries on the subject both in Colchis and in Egypt, and I found that the Colchians had more distinct recollections of the Egyptians than the Egyptians had of them. Still the Egyptians said that they believed the Colchians to be descended from the army of Sesostri. My own conjectures were founded, first on the fact that they were black-skinned and have woolly hair, which certainly amounts to but little, since several other nations are so too; but further and more especially, on the circumstance that the Colchians, the Egyptians and the Ethiopians are the only nations who practiced circumcision from the earliest times. The Phoenicians and the Syrians of Palestine themselves confess that they learned the customs of the Egyptians; and the Syrians who dwell about the Rivers Thermodon and Parthenius, as well as their neighbors the Macronians, say that they have recently adopted it from the Colchians.

I will add a further proof to the identity of Egyptians and the Colchians. These two nations weave their linen in exactly the same way, and this is a way entirely unknown to the rest of the world; they also in their whole mode of life and in their language resemble one another. (Page 114)

The fact that the practice of circumcision of males has withstood the test of time and has been subscribed to by medical science and has become covenants in the Hebrew and Islam religions, makes this innovation by Africans a major contribution to the culture of the world.

The virtue of circumcision as a hygienic measure and as a deterrent against some other ailments is attested to by Dr. Abraham Ravich in his book, *PREVENTING VENEREAL DISEASE and CANCER by CIRCUMCISION*, published in 1973. In it he also states that 80% of all newborn males in this country during the past ten years underwent circumcision.

The input of the Colchians to the culture of Russia was not limited to the health related field but includes military science, in keeping with their reputation as members of an army of conquerors and not slaves. The nations of people who surrounded the Colchians were obviously fascinated and emulative of their life-style since, in no instance, is there a report of an attack upon them, despite the fact that they were among peoples constantly at war. This situation, together with the following occurrences reported by Herodotus, suggests the possibility that the Colchians were believed to be ordained with some mystical power that could be transmitted to others:

They (Greeks) manned a ship of war and sailed to Aea, a city of Colchis, on the River of Phassis, from whence after despatching the rest of the business on which they had come, they carried off Medea, the daughter of the king of the land. (Page 1)

The Medes (an Asiatic nation) were called anciently by all people Arions, but when Medea, the Colchian, came to them from Athens (a Greek state), they changed their name. Such is the account which they themselves give. (Page 378)

The Medes (before defeat by the Persians) were lords over all and governed the States beyond, who likewise bore rule over the nations which adjoined them. (Page 53)

Then there is the reference to the Colchians in the army of 2.6 million fighting men of diverse nations which King Xerxes of Persia formed to invade Greece. Emulation of the Colchians' weapons and acknowledgement of their military skill are recorded:

The Colchians wore wooden helmets and carried small shields of raw hides, and short spears; besides which they had swords.—the Alarodians and Sasprians were armed like the Colchians. (Page 381)



On the side of Xerxes, the Egyptians (Colchians) distinguished themselves above all the combatants; for besides performing many other noble deeds, they took five vessels from the Greeks with their crews on board. (Page 437)

Extensive research proved futile for further empirical information about the Colchians. Herodotus, it seems, may very well be the only historian to provide detailed information about them. Even Strabo glosses over the subject. It is difficult to believe that the Russian historians are not familiar with *The History of Herodotus* since it was published in 447 B.C.; first in Greek, then in Latin, and afterwards in many, many languages. Yet, the Russian histories still emphasize that the first known blacks appeared in the country in the seventeenth century as slaves and pampered servants in the court of the czars and mansions of the aristocrats—a vogue which had become popular in Western Europe and Turkey. It was in this connection during the reign of Peter I, known also as Peter the Great, 1682-1725 that destiny led the way to another turn for blacks to contribute to the culture of Russia, but this time as individuals.



Abraham Petrovich Hannibal, maternal grandfather of Pushkin by an unknown painter [1790].

### Abraham Hannibal, 1697-1781

*Mathematician, Engineer, Army General*

Few men in history have had a more extraordinary life than Abraham Hannibal. At the age of eight years old, he was taken as hostage from his parents in Northern Abyssinia and sold in Constantinople as a slave, then purchased as a gift for Peter I of Russia. The Czar, captivated by the boy's intelligence and personality, adopted him as a godson, with Queen Christina of Poland as the godmother. On being christened in 1707, his given name, Ibrahim, was anglicized to Abraham. His parents, the father, a chieftain, learned of his whereabouts and they went to see him. While there, the father said that the surname of the family was Hannibal, and that Abraham was a descendant of the great Carthaginian general. Hence, Hannibal was then made Abraham's surname.

The Czar became deeply impressed with Hannibal's talent for mathematics and engineering, and in 1717 sent him away to study in Paris. As a protege of Peter the Great, Hannibal was received in the highest of circles. The ladies in the Court of the Duke of Orleans were so carried away by his exotic appearance that the Duke attempted to bribe Hannibal to become a member of his court. Hannibal preferred the life in Paris to that in Russia but his loyalty to Peter was unshakable.

During the war between France and Spain, Hannibal terminated his studies to accept a commission in the French Army and served until he received a wound in the head. After recovery, he returned to St. Petersburg in 1723, then the capital of Russia, taking with him an excellent library of books on history, architecture, military science, etc. He became an officer in the engineer's corps; rose rapidly in rank on merit and was appointed tutor in mathematics to the Crown Prince. The position gave Hannibal considerable influence with the future czar, and this antagonized court manipulators.

When Peter died in 1736, the manipulators made his wife, Catherine, the Empress instead of the Crown Prince as the Czar—a ploy to get him to marry the daughter of one of the manipulators, presumably with the help of Hannibal. He refused to assist and was sent on long-term military assignments to Siberia and to China. Catherine died two years later and the Crown Prince, as Peter II, became the Czar.

As Hannibal was returning to St. Petersburg, the manipulators, fearing the influence with his former pupil, arranged for Hannibal's arrest and he was kept in seclusion until Peter II died two years later. Anna, the niece of Peter I, came to the throne. Hannibal set out again for St. Petersburg but went into hiding when he learned that his name was among those conspiring to remove Anna and place Elizabeth, the daughter of Peter I, on the throne. Hannibal was smuggled out of Russia by the Field Marshall to inspect fortifications along the Swedish border,



and afterwards he was posted to a little village near Reval where he spent the next twelve years of Anna's reign—a forgotten man.

Elizabeth became the Empress after Anna's death. She sent for Hannibal and honored him with many gifts, including ten villages with thousands of serfs (slaves), in recognition of his loyalty to her father, and as compensation for the sixteen years which he spent in virtual exile. She wanted him to remain in the court but Hannibal, remembering its intrigue, declined and requested retirement in Reval. The request was granted and, on arrival, he was appointed commander of the area.

Hannibal's retirement was short-lived since he was one of the country's leading engineers. During the reign of Elizabeth he performed a number of engineering feats, as attested by the awards and ranks he held. Notably among his assignments were heading the Russian Commission to settle a border dispute with Sweden, and the drawing of plans for a canal to link St. Petersburg with Moscow. Hannibal became a highly important figure in government and army circles. The Empress, before she died, conferred on him the title of General-in-Chief and the Order of St. Alexander Nevski. Hannibal lived well on into the reign of Catherine II, when he finally retired to his estates and died surrounded with honors and wealth.

Hannibal married twice; the first time to a Greek woman in 1731. She was unfaithful to him and could not reconcile herself to the fact that Hannibal was not



Young Pushkin writing verse

“of her kind”. She presented him with a “white baby” which he rejected but cared for. The matter was a scandal for which the wife was confined to a civil hospital for five years, during which time Hannibal lived with Khristina Sheberkha, a Livonian, whom he married in 1736. They were blessed with eleven children, nine survived—five sons and four daughters. One of the sons, Ivan, became a hero as admiral of a military fleet, and was noted as the builder of the fortress at Kherson. He rose to a position of influence and to the rank of major general, nearly equalling his father's prominence and prestige. Another son, Osip, served in the artillery where he achieved the rank of major. Joseph, another son, was a naval commander and a navigator. He married Nadezhda, the daughter of Count Pushkin, whose grandfather was privy counsellor to Peter the Great, and the father carried the scepter at the coronation of Catherine the Great. Nadezhda's son, Alexander Pushkin, inheriting the pride and legacy of two aristocratic families, rose to become the most celebrated individual in the country.

### Alexander Sergevitch Pushkin, 1799-1837

#### *Sire of Russian Literature and Apostle of the Oppressed*

Pushkin is of immense importance not only in the history of Russian literature, but also in the history of Russian enlightenment. He was the first to teach the Russian public to read . . . . In his verse, the living Russian language was made known to us for the first time, the actual Russian world was opened wide to us. All were charmed and delighted by the mighty harmonies of this new poetry, the like of which had never before been known.

—N.A. Dobrolyubov

Through him (Pushkin) literary education was disseminated to ten of thousands of persons, whereas before him literary interests had engaged only a few. He was the first to raise literature to the dignity of a national cause in our country . . . . It was Pushkin who paved the way, and to some extent, is still paving the way for further development of Russian literature.

—N.G. Chernishevsky

. . . Pushkin alone had to perform two tasks which took whole centuries and more to accomplish in other countries, namely to establish a language and to create a literature.

—I. Turgenev

Pushkin was the Russian spring. Pushkin was the Russian morning. Pushkin was the Russian Adam. Pushkin did for us what Dante and Petrarch did for Italy; what the seventeenth century giants did for France; and what Lessing, Schiller and Goethe did for Germany.

—A.V. Lunacharsky



These comments are excerpted from the chapter, *Evaluation of Pushkin by Russian Writers*, which appeared in *Pushkin Centennial Number of International Literature*, published in Moscow in 1937. These testimonials by noted Russian writers leave no doubt about the monumental contribution which Pushkin made to the culture of the Russian people.

Through spendthrift the economic resources of Pushkin's noble family had become very limited; their contacts, however, with the court and the nobility were maintained. It was through these connections that Pushkin gained admission to the first class of Tsarskyoye Selo Lycee, an imperial school at the palace which the Czar opened for fifty boys of noble families to prepare for ranking positions in the government.

Pushkin was precocious and did not hesitate to engage in disputes with his teachers and fellow students. Despite the problems which ensued, the six years which he spent at the Lycee were the happiest of his life, for it was here that he developed a love for poetry and cultivated lifelong friendships. In his fourth year, he distinguished himself at a public examination by reading his poem, *Reminiscences of Tsarskoye Selo*. Derzhavin, an old man and Russia's leading poet up to that time, was so moved by Pushkin that he said, "this is he who will replace Derzhavin". Pushkin soon lived up to the prediction. The poem, written in Russian instead of French, the conventional language of the educated and elite, was circulated among all classes everywhere. It provided a beginning of a common bond among Russian people.

Pushkin graduated from the Lycee in 1817, at the age of eighteen. His rank in the class qualified him for a stipend of only \$245.00 a year. He had become, however, at twenty-one years of age, the most popular writer in the country. Reared as an aristocrat, his sympathies, from earliest youth, were nevertheless with the millions of serfs (slaves) for many of his poems championed their freedom. Enchanted by his ability to voice their feelings and transmit them into words of living beauty, loftiness and tenderness, they worshipped Pushkin and learned his poems by heart. To further identify with them, he often wore their dress—loose fitting blouse and a wide-brimmed hat. In addition to these admirers, Pushkin allied himself with the young people of his social position who aimed to overthrow the imperial government. The consequences were disastrous and shadowed the rest of his life.

In 1820, Alexander I exiled Pushkin for rehabilitation in Ekaterinslav, over a thousand miles away, on the condition that he would not write anything seditious about the government or its officials for two years; otherwise, he would be sent to Siberia. From Ekaterinslav, Pushkin was sent to Kishinev, then to Odessa, and finally to his parents in Milhailovskoe—a total of five years in exile. After the death of Alexander in 1825, Pushkin was recalled from exile. He arrived at the Kremlin in September, after Nicholas, the new Czar, had purged, by execution or exile to Siberia, the leadership of the first revolution by Russian nobility and

intelligentsia. Pushkin's meeting with Nicholas took an unexpected turn. Instead of punishment, as accorded his revolutionary peers, Pushkin was pardoned on the conditions that he would cease being a freethinker and serve the government with his literary talent, of which Nicholas would act as censor, and that he could not go to St. Petersburg without permission. The pardon was really not granted in good faith but for the moral effect it would have on the sullen subjects. The pardon of Pushkin was widely celebrated throughout the country, and marked a high point of his popularity. A few contemporary writers became envious of him, and being unable to criticize his work, they made some snide remarks about his African heritage. In reply, Pushkin simply made comedy about what they said, as he had done on several occasions when his racial heritage became subject of discussion. He was proud to identify with Hannibal and took pride in pointing up the similarity of their physical features. It was this racial background which gave Pushkin a high sense of value as a human being.

In modern day parlance, Pushkin was a playboy of the first order, and he soon discovered that the secret police followed and reported his every move. Thus, he was a "free" man only when and as the Czar wished. The reprimands by the Czar, together with the criticisms and rejections of his literary works, and the charges that he was failing to submit for censoring everything that he wrote, whether for publication or not, made life very unpleasant. It affected his creativity to the point that he requested termination of the stipend that had been granted him upon graduation from the Lycee. He wanted to leave Russia but was denied permission to do so; he was permitted however to join the army in the war against the Turks in the Caucasus but the continual exertion drew on his strength, and he found that war did not inspire his poetic imagination as he had hoped.

For quite some time, Pushkin contemplated marriage as a way to attain happiness, and to deter his impulses for philandering and gambling. He permitted himself therefore to fall in love with sixteen year old Natasha Goncharov, a very beautiful girl, self-centered, mother-dominated, and eager for male attention. Her family, of modest circumstance, was hopeful that someone of high station and means would marry Natasha so that their economic and social position could be improved. Other than her beauty, Natasha was just an ordinary girl, for it was a rarity at that time for girls to receive the educational opportunities extended to boys. Thus, Pushkin knew that Natasha would be incapable of understanding his work, but felt confident that she could respect it. Pushkin's age, economic insecurity, and questionable reputation militated against him but, after two years of imploring upon the mother, she reluctantly approved of the marriage. It took place in Moscow on February 18, 1831, much to the regret of Pushkin's friends who had misgivings about the appropriateness of the marriage.

Pushkin's six years of marriage life were filled with many problems, chiefly economic and incompatibility of interests. Natasha was concerned solely with social activities which enabled her to parade her beauty and charm, while



Pushkin's interest was wholly literary and intellectual. The flirtations by Natasha and the attendant gossip caused Pushkin a great deal of anguish and frustration which led to his untimely and tragic death. He made every effort to prove himself a worthy husband, suffering even the embarrassment of pawning himself to the Czar for the benefit of Natasha. Knowing that the Czar was infatuated with her, Pushkin applied for reinstatement of his stipend which was increased to \$1,750.00; an appointment as a gentleman of the court was accepted, as well as the backing of a magazine under his editorship. It was obvious to everyone in the court's social circle that the Czar's generosity was a design to facilitate the amorous relationship with Natasha.

Having four children for Pushkin and moving the family to towns away from the glamour of the court did not restrain the flirtatious inclinations of Natasha, and she was able to convince Pushkin that living in St. Petersburg was absolutely essential for her happiness. On relocating to the capitol and the court, Natasha and Baron George d'Anthes, a Frenchman, flirted with each other and fell in love. He was the same age as Natasha, and was tall, blond, well-formed, lively, highly cultured, the handsomest man in the regiment, the officer most in fashion, and he shared with Natasha the social excitement of the adventurous set in which they both moved. Pushkin became furious and the gossip led him to challenge d'Anthes to a gun duel to protect his honor, another penchant for which Pushkin became noted. During the duel he received a stomach wound and died.

During the three days that Pushkin's body was on view in his home, crowds of poor men and women, children and students filed past the bier. Death restored Pushkin's waning popularity and brought home to the people at large a realization of his greatness. To prevent demonstrations by the crowds, the Czar ordered out the soldiers to contain the people. Magazines and newspapers were forbidden to publish anything but the most formal notices of Pushkin's death. The church services for the public were cancelled, and the university was warned to forbid students to cut lectures for that day. A private funeral however was arranged by the government. Only ticket holders or those who wore official uniforms were admitted. The church was packed, and, in every sense, the funeral was national in character. A bronze monument of Pushkin has been erected in Moscow's Red Square.

This humanitarian who regarded his African heritage as an honor, not only welded together and elevated a great European language but he lit the torch for emancipation of whites in Russia, as Harriet Beecher Stowe did for blacks in America. Among Pushkin's major works translated into English are: *Boris Godunov*; *Eugene Onegin*; *The Ode to Liberty*; *The Prisoner of the Caucasus*; *The Stone Guest*; *The Captain's Daughter*; and *The Negro of Peter the Great*, which he never finished.

### IRA FREDERICK ALDRIDGE 1807-1867 SHAKESPEAREAN DRAMATIST

It is through dramatic art that the culture of a people, a country or a nation is best expressed, and the highest accomplishment of this art form in the western world is proficiency in characterization of roles in the plays of Shakespeare.

Until Aldridge began in 1858 to fill engagements in Russia, an actor devoting himself exclusively to plays by Shakespeare, was unknown in the country. The Russian author, Sergei Durylin, in his book *Ira Aldridge* states:

The appearance of Aldridge was extraordinarily timely; the Russian actors awaited such a one in order to learn from him how to master their art, and the Russian spectators in order to delve into the mighty feelings and thoughts of Shakespeare.

And in 1862, in Moscow, the leading Russian critic, S. Almazov, wrote:

Aldridge has nothing in common with those theatrical personalities from the West who visited us in recent times. His qualities consist not in picturesque poses and gestures, not in a melodic singing diction, not in an artificially (pseudo-majestic) tragic gait. No. He does not think of picturesque poses; he does not think about gestures, which come from him of themselves, as an involuntary effect of this or other feeling which inspires him; he performs no coquetry with his voice, which is very pleasant, but which one doesn't think about, following his acting; for he concentrates all your attention only on the inner meaning of his speech. He does not bother either about the majestic stride, but moves about completely naturally, not like a tragedian, but like a human being. No externality, no ballet-like grace and agility of movement, but a highly truthful understanding of art, a deep knowledge of the human heart, and the ability to feel the subtlest spiritual movements indicated by Shakespeare and to bring them to life before the public—that is what constitutes the essence of his acting.

Aldridge did not speak Russian but his artistic ability to communicate enabled him to cast, produce and direct the plays with casts who did not speak English. He saw from the reception accorded him by the audiences, actors and the press that Russia presented the best opportunities for him to work at his craft on a sustained basis, and that he could fulfill a need.

In December 1857 Alexander II published a declaration of intent for abolition of serfdom. On February 19, 1861 the declaration was implemented and some 22.5 million serfs were freed. Aldridge arrived in Russia in the midst of this excitement and, since he, as a black man, was a symbol of liberation from slavery and backwardness, the serfs and radical intelligentsia were eager to



support him. During the year in St. Petersburg, he played seventy-one performances in the prestigious Imperial Theatre, with unparalleled success, receiving extraordinary honors, monetarily and otherwise.

The summer of 1859 found Aldridge back in the provinces of England where he started his career on the continent. The English producers, audiences and press were not as kind to him as the Russians who were imploring him to return to their country. In early 1861 he returned to Russia for a long and extensive tour, the most ambitious any actor had ever undertaken. Except for short engagements in countries on the continent, he stayed in Russia for nearly ten years working at his craft. Although very ill with a chest condition, he went to Lodz, Poland to fill an engagement. While there, the condition worsened and he died on the 7th of



Lithograph of Aldridge in 1853

August, 1867 at the age of sixty years old. He was buried in Lodz. A tombstone, shaped as a large cross, was placed upon the grave in 1890 by the Society of Polish Artists of Film and Theatre which cares for the grave.

Aldridge's first decoration came from Haiti in 1827. He was honored, in absentia, as the "first man of color in the theatre." Among the other countries which decorated or honored him were Germany, Austria, Switzerland, Russia, Bessarabia, Hungary and England.

Aldridge was born in New York City on the 24th of July 1807. His mother, an Afro-American, died in 1818; his father, possibly a native African, died in 1840. As very young boys, Aldridge and his older brother, Joshua, frequented Brown's Theatre, in the black community; and later the racially-segregated Park Theatre. Aldridge became engrossed with the rhetoric of the performers. In 1820, at the age of twelve or thirteen, he became a student at the reputable African Free School. During his four years there, he emulated the actors in his recitations for which he earned several prizes. These honors crystallized his idea of becoming an actor, much to the displeasure of his father. He played parts with the amateur corp at Brown's Theatre; maneuvered to meet and become the errand boy to Henry Wallack, a leading white actor who Aldridge studied and from whom learned the mysteries of the stage: and then placed himself in position aboard a ship to England to become the personal attendant to James Wallack, also a leading actor and a brother of Henry. It was through this relationship that Aldridge was introduced to the theatre in England in 1824.

Aldridge married twice: first to Margaret Gill, an English lady of respectability and accomplishment. They did not have any children but she reared Ira Daniel, Aldridge's first born child by Amanda Pauline von Brandt, a Swedish lady, twenty-seven years younger than he. After Margaret died in 1864 at the age of 66, Aldridge married Amanda and they had three other children, Luranah, Ira Frederick and Amanda.

For more detailed information about the life of Aldridge, the book, *Ira Aldridge: The Negro Tragedian*, by Herbert Marshall and Helen Stock, 1958 Rockliff, Salisbury, Square, London, is suggested.

Aldridge was not the only American black to live in Russia in the nineteenth century. Sometimes as many as twenty, bedecked in Moorish dress—baggy red trousers, black jackets, white turbans and yellow boots—and labeled Abyssinians, Ethiopians or Nubians were employed as servants to the Czars from the reign of Alexander I in 1801 to the abdication of Nicholas II in 1917. The importance of this small cadre lies only in the fact they were considered worthy of respect and dignity, and were not subject to racial discrimination. Their presence, however, was not generally known to people who did not have access to the palace, where the blacks worked and lived. The news, therefore, which broke in 1913 about blacks living in the Caucasus startled the country.



### The Caucasus Blacks

Information about these Caucasians of African origin is provided in the text excerpted from the booklet, *Africans in Russia*, by Lily Golden-Hanga, published in Moscow, 1966. The author, a graduate of Moscow University, was born in Russia and still resides there. Her mother was a white American, and her father was an Afro-American. In 1931, he headed, at the request of the Soviet Union, a group of sixteen black agricultural specialists to work under contract in the experimental stations of the country's Ministry of Agriculture. He remained and died in Russia in 1940.

Her text:

On the Black Sea coast of the Soviet Union is the town of Sukhumi. It is the capital of the tiny Abkhazian republic, a place of hot sun and tropical greenery.

In the picturesque neighbourhood of this ancient town there live Abkhazians of African origin. The history of Russia's ties with Africa is closely linked with them.

Before the first world war, the Russian press began to publish reports about Africans who had settled in the Caucasus. The Tiflis (Tbilisi) newspaper Kavkaz even ran a special section under the heading: "About the Batumi Negroes."

V. Vradiy, F. Elius and P. Kovalevsky were the first Russian scholars specialising in the history of Africans in Russia.



Caucasian peasants

According to their figures, there were about 500 people of African origin in the Caucasus at the time. They had been assimilated to a certain extent: spoke the local languages and wore Caucasian national dress but differed sharply from the indigenous people by their features and dark skin.

F. Elius wrote: "Never in my life have I experienced such joy of discovery as when I saw with my own eyes the dark-skinned people living in the Caucasus."

Professor Kovalevsky noted that there was even a Negro village in the Sukhumi district.

Peoples and races are linked by history. Even in ancient times, when inter-continental communications had only begun to appear, migration and mutual exchange between peoples was very intensive.

The Black Sea coast, particularly the Caucasus, also experienced these processes, for the area was at the crossroads of many land and sea routes.

It was also a hub of international relations. Consequently there is nothing surprising in the fact that inhabitants of Africa came to live in the Caucasus.

It is also possible that the ancient trade ties between Egypt and the Caucasus favoured the settling of Africans on the Black Sea coast.

Ancient Greece, the Roman Empire, the Arabs and later the Genoese and Turks had colonies on the Black Sea coast where the slave-trade flourished. Naturally, Africans appeared on the slave markets in the Caucasus and Crimea.

But probably the greatest flow of African slaves occurred during the 16th-18th centuries, when the Black Sea coast was part of the Ottoman Empire.

Abkhazia was the spot where most of the Africans were to be found. The Azkhazian sovereign, Prince Shervashidze, had many slaves of African origin. The Turks living along the Black Sea coast also had many African slaves.

When Abkhazia was annexed to Russia in 1810, some of these slaves were taken by their masters to Batumi and then to Turkey.

For almost a century afterwards, up to the first world war, no one displayed any interest in the Africans living in Russia.

Tsarist officials were completely indifferent to the fate of non-Russian peoples inhabiting Russia. Russian statistical data of that time referred to Africans as Arabs or Jews.

In summary, it appears that, outside of Africa, black people have resided longer in the country now known as the Union of Soviet Socialist Republics than they have in any other country and, despite the paucity in numbers, their contributions have been basic to the general welfare of the people and the development of the country's culture.



# AFRICAN PRESENCE IN SHAKESPEAREAN DRAMA: PARALLELS BETWEEN OTHELLO AND THE HISTORICAL LEO AFRICANUS

Rosalind Johnson

Before I begin to highlight the impressive details of Leo Africanus' *Geographical Historie of Africa*<sup>1</sup> as a possible source for Shakespeare's *Othello*, it is important to emphasize the authenticity of those details.

The introductory notes to Leo's *Historie* (a sixteenth century work) reflect the great concern of various outstanding seventeenth century historians, over the truths therein, which would expose the many previous misconceptions and misrepresentations of the nature of the African continent and its peoples. Concern over the authenticity of European translations of the work is also expressed. Furthermore, much mention is made of the superiority of Leo's work over those of other European historians and geographers.

Richard Hakluyt, one of the best known British historians of his day, in his "approbation" of Leo's work, hails it as "the verie best, the most particular, and methodicall, that ever was written, or at least that hath come to light, concerning the countries, peoples and affaires of Africa."<sup>2</sup>

The Secretary of the State of Venice, "a man singular in judgment and diligence in these matters,"<sup>3</sup> John Baptista Ramusius, in his epistle, "Dedicatorie" writes, referring to Leo's work:

Moreover . . . those copies which have come to my hands, have bene extremely fowle and incorrect; a matter sufficient to discourage the minde of any man . . . this of Africa written by John Leo. Concerning which part of the world, even till these our daies, we have had no knowledge in a manner out of any other authour, or at leastwise never any information so large, and so undoubted truth . . . the relations of all others, in comparison of this, to be but briefe, imperfect, and of little moment.<sup>4</sup>

A notable European historian, Abraham Ortelius, upon presenting his general map" of Africa recommends Leo's work, as "a most exquisite description" of Africa, surpassing those of Aloisius Cadamosta, Vasco da Gama and Francis Alvarez. He states ". . . of all others you have it most exactly described by John Leo."<sup>5</sup>

John Bodin, another historian, in his fourth chapter of his method of reading Histories, explains how Leo

. . . translated into Italian all those which with incredible studie and diligence he had written in the Arabick toong, concerning Africa, the

manners, lawes, and customes of the African people, and the situation and true description of the whole countrey . . . he briefly mentioneth the conflicts and victories of famous warriors, without any orations or ornaments of speech, rather like a Geographer than a Chronicler: and with a perpetuall delight of strange new things, he doth . . . perforce detaineth the Reader. . . . Certes of all others this is the onely man, by whom Africa, which for a thousand yeeres before had lien burried in the barbarous and grosse ignorance of our people, is now plainly discovered and laide open to the view of all beholders.<sup>6</sup>

Notice the similarities between Bodin's observation about Leo's being a Geographer, *not* a chronicler concerned about "orations" and "ornaments of speech" to Othello's outright statement in court, "Rude am I in my speech,"<sup>7</sup> while relating accounts of his "travels history"<sup>8</sup> in the Venetian court. Notice also the similarities between the capability of Leo's work to "detaine the Reader" as Othello's accounts of his "travels history" entertain and mesmerize Desdemona.

The factor that binds Leo and Othello most strongly together, let alone all of Whitney's "parallels," goes beyond the fact that they both are Africans who have been enslaved. A matter that was never treated by Whitney in all her observations were the reproachful indictments given by both Leo and Othello against their European counterparts. There is an intense struggle between the European-Christian and the African infidel throughout both works.

While Whitney gives ample attention to Othello as a character, she hardly even mentions Iago, the evil mastermind who propels most of the events of the story—the European-Christian, railing against the African "infidel." Powerful parallels also exist between Iago and the European culprits mentioned by Leo in his *Geographical Historie*, and in most cases Leo emphasizes that those destroying Africa and its people are "Christians," particularly the "Portugals."<sup>9</sup>

Gottesman, in her article, has already made a brief note of the European's misuse of the Christian Religion as a means of justifying the subjugation of the African, perpetuating thereby the utterly un-Christian system of African slavery. Thus, a major parallel between Leo Africanus' *Goegraphical Historie* and Shakespeare's *Othello* (not mentioned by previous critics) that highlight Shakespeare's possible reliance upon Leo's work, is that of the critique of the Christian European as a devious, hypocritical demoralizer of the innocent, trusting African. The following analysis highlights how Leo and Othello implicate the Christian European for playing a hypocritical, un-Christian role in Africa.

Leo's praise of his countrymen is proof that Africans are *not* typical of the "beastly lvyng" recorded by European Renaissance voyagers. Leo quotes from the Biblical chapter of Genesis that the "Negroes" and "tawny Moores" (cited by Europeans as being different by nature, due to their complexion) are



both “descendants of Noe. . . . All of which opinions and reportes are to bee vnderstood onely of the originall of the tawnie people, that is to say, of the Numudians and Barbarians. For all Negros or blacke Moores take their descent from Chus, the sonne of Cham who was the sonne of Noe. But whatsoever difference there be betweene the Negros and the tawnie Moores, certaine it is that they had all one beginning . . .”<sup>10</sup> He also mentions St. Augustine as a “most goodly and learned father.”<sup>11</sup> Many European texts, make mention of this fact, (notably St. Aquinas)<sup>12</sup> though St. Augustine’s African origin is hardly ever referred to. The average reader wrongfully considers St. Augustine a European.

Leo rejects the European myth that the nations of Africa, advanced in “natural, philosophic . . . artes and sciences”<sup>13</sup> long before the Europeans, should be called illiterate by their European conquerors. He laments the destruction of ancient African texts by invading Arabs and Europeans: “They burnt all the African bookes. . . . Africans had a kinde of letters peculiar vnto themselves.”<sup>14</sup>

Leo makes mention that Barbarie was “the principall seate of the Africans,”<sup>15</sup> a major center of learning and culture prior to European and Arabic subjugation. The Europeans ironically chose to misconstrue the true nature of this cultural center by applying the term “Barbarian” to describe any uncouth, uncultured individual. The fiercest, most uncivilized northern European tribes (Goths, Vandals, Vikings) subsequently became known as “Barbarians.” Leo’s “Barbarian,” on the contrary, is “of great cunning and dexteritie for building and for mathematicall inventions. . . . Most honest people they are, and destitute of fraud and guile.”<sup>16</sup> Leo laments: “. . . albeit certain Latine authors, which have written of the same regions, are farre otherwise of opinion.”<sup>17</sup>

Leo also attests to his uncle’s being “an excellent oratour, and a most wittie poet.”<sup>18</sup> Leo himself also attests to writing poetry of his own: “Thus much I thought good to set downe, for to shoue, that even Africa is not utterly destitute of courteous and bountifull persons.”<sup>19</sup>

Leo’s praise of his country, again contradicts the European notion that Africa was nothing but a “Dark Continent.” He mentions the existence of magnificent and stately temples in various African countries, prior to European intervention.<sup>20</sup> He also refers to the abundance of fertile soil and crops in the Niger delta “. . . no places can be devised to be more fruitfull.”<sup>21</sup> He boasts of “statelie temples, hospitalls, innes”<sup>22</sup> to be found throughout the teeming cities of Africa. He mentions the abundance of precious metals—gold, silver and also iron. He talks also of the “excellent leather” produced in his country, along with “the most cunning goldsmiths, carpenters and such like artificers.”<sup>23</sup>

Leo describes Morocco as a thriving “noble citie . . . accounted to be one of the greatest . . . in the whole world.”<sup>24</sup> Again, Othello’s magnificent accounts of

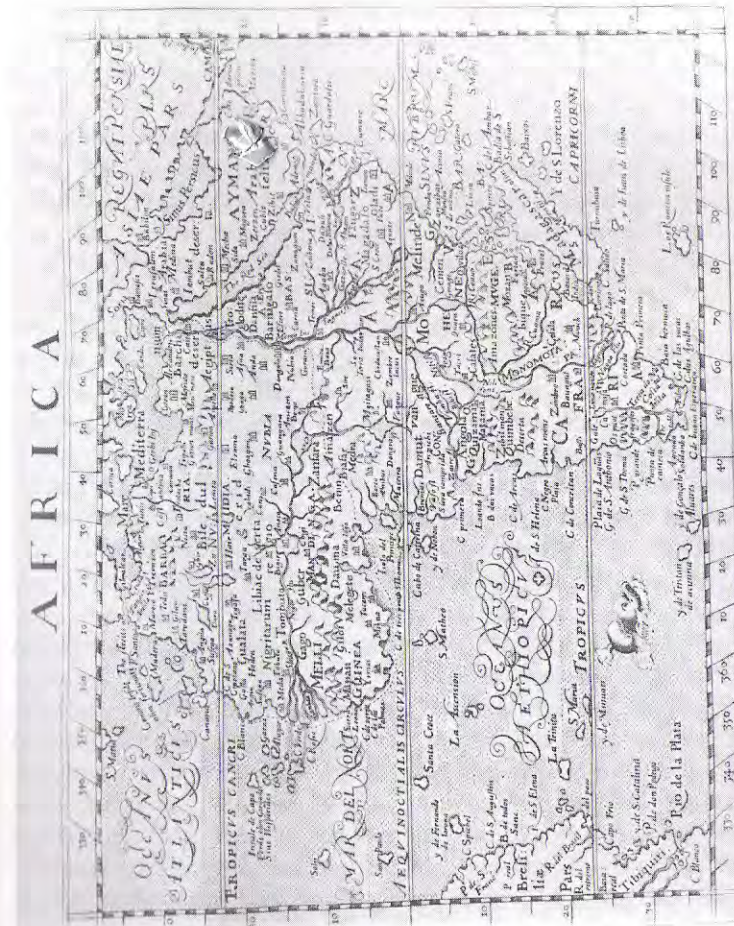


Figure 1. Map of Africa, as depicted by Leo Africanus. Contrary to Renaissance detail that Africa was a “Dark Continent,” both interior and coastal Africa teemed with flourishing cities and culture. (p. 2, Leo’s *Geographical Historie*).



his journeys come to mind. Leo talks of the colleges, bookstores and temples that match and even surpass many palaces of Italy.<sup>25</sup> He boasts of the fine marble pillars of the King's mansion. A certain type of marble "naturally adorned with certaine black spots . . . is nowhere to be found but only in a certain place of Atlas."<sup>26</sup> A great zoo is also mentioned where "no kinde of wilde beasts are wanting."<sup>27</sup>

Leo makes mention of Centum Putei, "a town built vpon a rocke of excellent marble."<sup>28</sup> He adds that certain caves in that city could preserve food as long as "an hundred yeeres without any ill sauour or corruption."<sup>29</sup> Similar caves are mentioned a century later by Francis Bacon in his Utopian work *New Atlantis*.<sup>30</sup>

Leo describes also the magnificent city of Rebat, built at the top of a hill as a fortress against "Christian"<sup>31</sup> invasion. He boasts of that city's colleges, palaces, temples, and a water-system conducted by pipes and canals, quite similar to those of the modern-day Western world.<sup>32</sup>

Leo boasts of how "mulberrie trees" were grown in the towne of Cannis Metgara, for the "breeding of silkworms."<sup>33</sup> The natives of that city were known to be "great merchants of silke."<sup>34</sup> Notice that as in Shakespeare's *Othello*, a connection is made between the mulberry tree and silk. In Shakespeare's play, Othello's silken handkerchief bearing an embroidered African mulberry design, is his first gift to his wife Desdemona, and serves as a very symbolic item that helps propel the action of the tragedy.

Leo boasts of the elaborate city of Fez: its colleges, its fifty stately and sumptuously built temples, made of marble "and other excellent stones unknown to the Italians."<sup>35</sup> (Take note of the frequency of the mention of marble, hinted by Whitney in her treatise as an item referred to by Othello.) Leo boasts of roofs adorned with gold, rich carpets in residences, an intricate water and sewer system, also similar to that of the previously-mentioned city of Rebat and the modern Western world.

Still referring to Fez, he talks of a public assistance system for the destitute, of free colleges and hospitals and an elaborate legal system. He talks of heated water baths, the corn mills, notaries, book shops, stationers, scribes, children's shoe stores, fruit markets, dairy shops, restaurants and cafes, linen stores, meat stores, fish stores, liquid soap stores, fourteen leather shops, a hundred and fifty tailor shops, laundromats, silk merchants, haberdashers, lingerie shops, bedding stores, wool stores, carpet and embroidery stores, every trading place that one could expect to find in modern-day New York city—grocers, apothecaries, physicians.<sup>36</sup> He even talks of water-proof shoes that were manufactured for "foule weather."<sup>37</sup> Leo goes on to state how the architecture of Fez far surpassed those of Persia in beauty and adornment.<sup>38</sup>

More reference is made by Leo to the connection between the mulberry tree and silk that most likely influenced Othello's silken handkerchief motif. Leo mentions that noblemen's slippers were "finely trimmed with much silke

... made of blacke and white mulberrie trees."<sup>39</sup> Mulberrie trees also provided shade for "diers" who washed their "silke stuffes" in "most cleere fountaines or cesterns."<sup>40</sup> Othello, in describing Desdemona's seeming corrupt nature describes her as supposedly "the fountain from the which [his] current runs," providing "a cistern for foule toads to knot and gender in."<sup>41</sup> Incidentally, Leo also in two pages in succession (pp. 112, 113) talks of cisterns for water-storage, in a city infested with "venomous toades. . . . The fernes and marshes on all sides of the towne are full of snails and toades."<sup>42</sup>

Leo describes Fez also as a thriving tourist center, "a Paradise"<sup>43</sup> from April to September, its major attraction being its "marble-rocks gardens, and fountaines."<sup>44</sup> He also talks of its strongly built house of detention and its sophisticated legal system, whereby criminal, civil and religious disputes were all handled separately. Leo describes the pomp with which marriage and circumcision ceremonies were held and the solemnity of funeral services, all of which were similar to ancient Judaic religious services which bring to mind Leo's quotation from Genesis that the Africans were direct descendants of "Noe."

While highlighting the immensely treasured contributions made by his countrymen, as well as Africa's rare and priceless resources, Leo deeply laments the ravagement of his country by those he frequently refers to as the "Christian"<sup>45</sup> Europeans.

Like Shakespeare's Othello, Leo mentions kidnapping, as one of the techniques whereby innocent Africans were forcefully made into slaves by Christian European invaders. Many of those kidnap victims were African merchants—who were deprived of not only their goods but their liberties as well. Leo, like Othello, also mentions how he both falls victim to and narrowly escapes the clutches of slavery.<sup>46</sup> Blackmail, according to Leo, was another means whereby Sicilians in particular acquired African Slaves. In the midst of a famine, they demanded African children as collateral for steep prices they charged African parents for food. Unable to pay within short lengths of time, many Africans lost their offspring to slavery.<sup>47</sup>

Leo laments the spread of "the French Pox" (venereal disease) from Europe to his native Africa, particularly by Jews being expelled from various countries of Europe. He even makes reference to the popular Renaissance European expression "The Pox be with you," as an example of the cynical humor attached to the epidemic proportion of venereal disease in sixteenth-century Europe.<sup>48</sup>

Leo also laments the destruction of ancient African literature by invading Christians, particularly the treasured literature of the area know as Barbarie. Despite Barbarie's being a haven for Italians fleeing from invasion by the Goths, those self-same Christian Italians in turn subjugated the peoples of Barbarie to the point of erasing every trace of African literature they could find, replacing it with their own. Prior to European invasion, Leo mentions that the people of Barbarie were "decent, valiant, patient, courteous, hospitall





Paul Robeson

Figure 2a. Paul Robeson, one of the first of a few African personages to play the Othello role on a popular scale, seen in the New York staging of *Othello* in 1943, makes an impressive feature of Shakespeare's Moor (illustrated in *Aspects of Othello*).

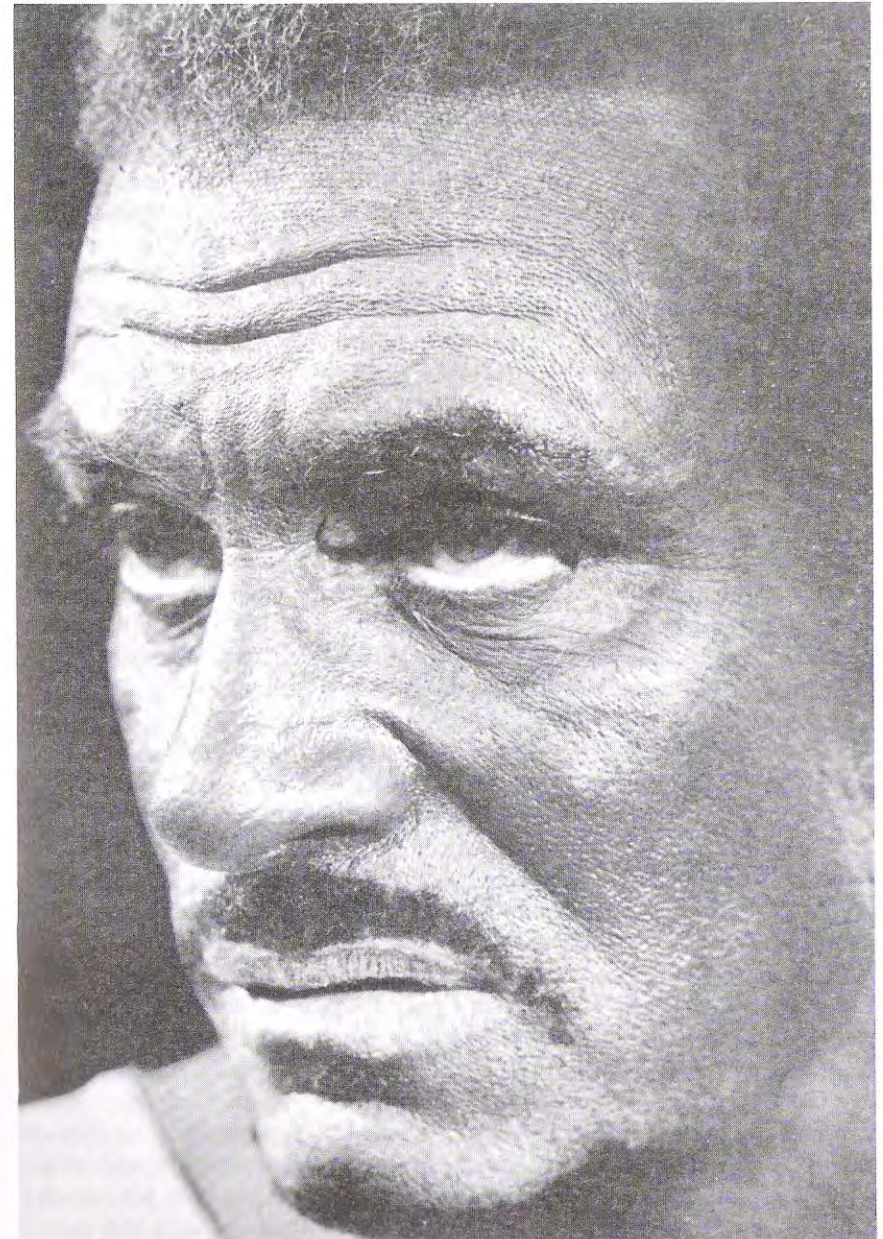


Figure 2b. The blackened face of English actor Laurence Olivier in the Othello role as recently as 1964 (illustrated in *Aspects of Othello*, ed. Kenneth Muir and Philip Edwards, Cambridge University Press, 1977).



and honest . . . most skillful warriors . . . valiant and exceeding louers and practisers of humanitie . . . greatly stirred vp with emulation of their vertues."<sup>49</sup> As already cited by Whitney, most of those "vertues" were applied to Shakespeare's Othello. It is only ironic that such "vertue" should be distorted into the popularly known European concept of the "Barbarian," the ill-natured, vicious and uncouth individual.

Leo mentions how Portuguese Christian merchants sought to buy amber from the Africans, "for a very meane price."<sup>50</sup> Coastal Africa had a wealth of amber, a waste product cast ashore by its immense whales.

Leo also makes reference to the catastrophic destruction of the African castle of Imegiagen by Arabians, aided by the Christian "Portugals"<sup>51</sup>—he talks of unborn infants being ripped out of their mother's wombs amidst vast numbers of "murthers."<sup>52</sup> The area, as a result, was completely laid to waste and remained desolate thereafter.

Frequently, monetary tributes were demanded of the Africans by the Christian King of the Portugal, either for his withholding of invasion, or following his invasion of wealthy African cities. Also Morocco, the once magnificent city hailed by Leo, "fell into most extreme calamitie"<sup>53</sup> at the hands of first the Arabs, then the Christians.

Civil strife among Africans also created targets for particularly Portuguese predators. One such occasion gave rise to the immense smuggling of Portuguese guns and ammunition into the coastal kingdom of Azafi which soon easily fell to Portugal. African mortality was immensely high in the process. The Christians mercilessly plundered the area, leaving behind what Leo calls "miserable desolation and ruine." The possession of guns by Europeans was also mentioned as a major influence in European intervention in Africa, a country lacking in gunpowder technology.<sup>54</sup>

Leo on one occasion is an eye-witness to the capture of the governor of Elmedina in Duccala. The said leader's being led "barefoote" and "miserable captiue"<sup>55</sup> by the Portuguese drew tears of shame and bitter lamentation from Leo. A vast ransom was paid to the Portuguese Christians before the governor was freed. His city was completely deserted as a result, out of fear of Christian invasion.<sup>56</sup> When neighboring cities heard of Portuguese invasions, their citizens also frequently abandoned their territories in fear. Those thriving cities, that fell to the invading "Christians . . . became so waste and desolate" that they became "habitation for owles and bats."<sup>57</sup>

The word "accidents"<sup>58</sup> (used by Othello to describe the "disastrous chances"<sup>59</sup> he had encountered in his travels) is also frequently used to describe Christian "surprised" attacks against the Africans. Leo laments the massacre of the citizens of the prosperous town of Bulahuan with only twelve of its archers out of eight hundred surviving. Leo witnesses this outrage.<sup>60</sup>

In another massacre led by the Portuguese, the city of Azamur was the target, because the Christian King of Portugal was "allured for gaine . . . most warlike

fleetes" were sent to "surprise the towne."<sup>61</sup> Leo, again, is brought to tears while witnessing this outrage. There were also numerous captures of prominent African citizens for ransome. Frequently, particularly the Christian Portuguese captors demanded ransom money from Jewish residents in African cities, when they felt unsatisfied with the amounts paid by African citizens.<sup>62</sup> Incidentally, one of Shakespeare's contemporaries, Christopher Marlowe, treats this burning issue in his play *The Jew of Malta*.

Leo also mentions that even those major cities such as Rebat<sup>63</sup> (built at the top of a hill as a fortress against Christian invasion) were still under constant threat of invasion by the Christian foe. Ancient cities over a hundred years old (of which Ansa was a classic example), were known to be laid to complete waste within one single day. Leo was once again brought to grief at the fall of Ansa to the Portuguese.<sup>64</sup> The major city of Fez also fell to the greedy clutches of the Christian European plunderers, the Portuguese in particular.<sup>65</sup>

Other historians, besides Leo, have lamented the Christian ravagement of Africa under the hypocritical pretext of Christianizing the supposedly godless African. Lerone Bennet Junior, an Afro-American historian, in his treatise on this issue, *Before the Mayflower*, grimly expresses how bishops of the Roman Catholic Church helped promote the un-Christian institution of slavery by accompanying the European invaders to Africa for the purpose of "blessing . . . the human cargoes"<sup>66</sup> and other spoils of their dastardly intervention in Africa. Bennet also talks of how a "pious" Christian captain "holding prayer services twice a day on his slave ship," wrote later the famous Christian hymn, "How Sweet the Name of Jesus Sounds!"<sup>67</sup>

Another notable Afro-American and victim of African slavery, David Walker, in his *Appeal To The Colored Citizens of the World*<sup>68</sup> makes a heart-rending appeal to his African brethren to be aware of Christianity's guilty role in the un-Christian enslavement of the African Peoples. He accurately attributes the beginning of African slavery, not to the sixteenth century European politicians, nor plantation owners, but to the much celebrated "father of the Indians,"<sup>69</sup> the Spanish Bishop Bartholomew Las Casas, who advised Ferdinand of Spain in the 1400's to replace the more physically delicate Indians (who could not withstand the rigors of Spain's greedy plunder of gold in the mines of the Spanish Mainland of America) with more capable human laborers, the Africans. As a result of the Christian Bishop's promptings, "in 1503 . . . the first blacks had been imported into the new world. . . . Elated with his success . . . [Las Casas] importuned Charles V in 1511, to grant permission to a Flemish merchant, to import 4000 blacks at one time."<sup>70</sup> Walker gets his information from a reliable historical source, *Butler's History of the United States*.<sup>71</sup>

W.E.B. Dubois, another Afro-American, in the conclusion of his celebrated historical work, *Souls of Black Folk*,<sup>72</sup> makes a profound parallel to Othello's final statement to the Venetian state: "Speak of me as I am; nothing extenu-



ate,/ Nor set down aught in malice."<sup>73</sup> Dubois states: "Let the ears of a guilty people tingle with truth and seventy millions sigh for the righteousness which exalteth nations in this drear day when human brotherhood is a mockery and a snare. Thus in good time may infinite reason turn the tangle straight, and these crooked marks on a fragile leaf be not indeed."<sup>74</sup>

## Notes

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3. Ibid., Intro., p. 58.
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6. Ibid., Intro., pp. 59, 60.
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9. Leo, pp. 84, 85, 86, 87, 88, 80, 90.
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11. Leo, p. 28.
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13. Leo, p. 29.
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19. Ibid., p. 97.
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36. Ibid., pp. 124-136.
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38. Ibid.
39. Ibid., p. 138.
40. Ibid., p. 138.
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42. Leo, pp. 112, 113.
43. Ibid., p. 139.
44. Ibid.
45. Ibid., pp. 84, 85, 86, 87, 88, 90.
46. Ibid., p. 26.
47. Ibid., p. 25.
48. Ibid., p. 39.
49. Ibid., pp. 28, 29.
50. Ibid., p. 60.
51. Ibid., p. 65.
52. Ibid., p. 65.
53. Ibid., p. 73.
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55. Ibid., p. 85.
56. Ibid.
57. Ibid., p. 86.
58. Ibid., p. 87.
59. Ibid.
60. Ibid.
61. Ibid., p. 88.
62. Ibid., p. 103.
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64. Ibid., pp. 110-111.
65. Ibid., p. 130.
66. Lerone Bennet, Jr., *Before the Mayflower: A History of the Negro in America 1619-1964* (Penguin Books, Baltimore, Md., 1973).
67. Ibid., p. 31.
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69. Ibid., pp. 35-36.
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71. Frederick Butler, *A Complete History of the United States of America* (Hartford, 1821), 3 vols.; vol. I, pp. 24-25.
72. W.E. Burghardt DuBois, *The Souls of Black Folk* (Fawcett Publications, Inc., Greenwich, Conn., 1961).
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## RACE AND EVOLUTION IN PREHISTORY

Charles S. Finch

This is the author's first foray into evolution and prehistory and he was directed down this path by Professor Cheikh Anta Diop, who on his recent visit to Morehouse College in Atlanta between April 2 and 10, 1985, powerfully impressed upon all of those who imbibed his fathomless knowledge the critical importance of undertaking serious studies into man's origins. Having soon thereafter taken up the challenge offered, the author early on came to realize the veracity and wisdom of Professor Diop's admonition. It is in the multi-layered disciplines of anthropology, prehistory, and population genetics that some crucial lines of evidence are being pursued, half-hidden from the view of the enlightened reading public, which seek to minimize, undermine, and negate the African contribution to humanity. The discoveries of Dart, the Leakeys, and Johanson, et al, notwithstanding, there is yet a powerful tendency to deny that mankind originated in Africa, that the Africoid peoples of the world are related to each other, or even that black Africans are indigenous to Africa! Thus does the struggle continue. Unfortunately, there are not nearly enough African scholars pursuing these studies in depth, aside from Professor Diop himself, and it is almost as if, as he has been doing through most of his career, he were waging the battle by himself. The strategies and armaments are very different now and so many scientific disciplines have been brought to bear on these questions: geology, physics, biochemistry, genetics, anatomy, statistics, the list goes on. The time is nearly upon us when any serious African cultural historian will have to be scientifically literate. This should not be cause for alarm, since it will expand the horizons of the historian and enable him better to fill the yawning gaps of history. Professor Diop has led the way in showing us that the Afro-centric cultural historian must keep pace with the new scientific sophistication that characterizes current research.

This article must be considered, in many ways, both provisional and preliminary. That is the nature of the beast; prehistory is such that all that is written about it, all theories, all theses are of necessity provisional and preliminary. Every year new finds and new data surface that force us, in some measure, to rewrite the scenario year-to-year. Notwithstanding, none of the interpretations contained here in this paper are new; almost everything has been touched upon by previous authors, not the least of which is Professor Diop himself in his opus *Civilization ou Barbarie: Anthropologie Sans Complaisance*. What the author has attempted to do here is penetrate deeper into some of the important issues, particularly racial evolution and the application of biomolecular data to the definition of race.

By looking more deeply into some areas touched upon by earlier authors, the author has sought to bring previous lines of inquiry together into some kind of comprehensive whole, at the same time throwing some of the critical issues facing prehistory into sharper relief. More to the point, the author has sought to examine and seriously criticize the methods and assumptions of those who use the tools of science to defend very unscientific premises. This is what must happen, Afro-centric scholars must themselves critically examine the evidence, critically survey the extant literature, and then develop their own interpretations on the basis of the empirical evidence at hand. The author has come to realize that the study of history cannot properly proceed without an equally intensive study of prehistory. They are on the same continuum; one affects the other, interrelates to the other. History and prehistory are inseparable. For this realization he has Professor Diop to thank.

A glossary has been appended to help the reader navigate through the technical jargon, which while minimized, could not be entirely dispensed with.

### A Synopsis of Human Evolution

The question of man's origins and evolutionary development has come increasingly into focus in recent African historiography, owing to the accumulating fossil evidence which points ever more conclusively to Africa as the original home of man and the milieu in which he evolved step by step from his pongid (ape-like) ancestors. As the French paleoanthropologist C. A. Arambourg has attested, Africa is the only continent where there is evidence, in unbroken chronological sequence, of all the stages in the development of man.<sup>1</sup> The oldest and most numerous human and pre-human fossils are found there, principally in the Great Rift Valley, which extends from southern Zambia through Ethiopia and into modern Palestine. In this valley are the Olduvai, Omo, and Hadar hominid fossil sites, the richest such sites in the world.

As far back as 1871, in the infancy of modern evolutionary biology, Charles Darwin suggested that Africa should be the primary field of search for man's origins. Curiously, Darwin's scientific heirs forgot or ignored this explicit hint and spent nearly two generations searching Europe and Asia for evidence of man's beginnings. Africa was utterly ignored as a site for the hominid fossil hunting that gathered steam through the rest of the 19th and into the first quarter of the 20th century. Indeed, the catapulting of Africa into the unchallenged forefront of paleoanthropology was more serendipity than anything else. Raymond Dart, a lecturer in anatomy at the University of Witwatersrand in South Africa, was in no wise hunting for hominid fossils, or any other kind, when in 1924, one of his female students related to him how she had come across the fossil skull of a "baboon" sitting on the man-



tlepiece in the home of a friend who had found it while blasting at a limestone quarry at a place called Taung. His curiosity piqued, Dart was able to obtain additional limestone samples from the quarry in which he discovered the remains of a skull of a six-year old child which, while having ape-like characteristics, represented, in Dart's mind, a hitherto undiscovered hominid. In short order, he published a paper in *Nature* in 1925 describing his find and giving it the rather misleading name *Australopithecus africanus*, meaning "southern ape of Africa."<sup>2</sup> Dart assigned an age of one million years to his fossil which doubled the age of the oldest known hominid fossil, Java Man.

Dart's paper burst like bombshell on the paleontological world because after decades of looking for "missing links" in Europe and Asia, a hominid fossil had burst forth in the least likely of places, Africa, with an age assigned to it that dwarfed all previous finds. It was too much to swallow and all the leading anthropologists of the day solemnly dismissed Dart's "Taung Baby" by saying it was just another species of ape. Only Robert Broom, himself an indefatigable if frustrated hunter of hominid fossils, wholeheartedly endorsed Dart's find and took up the cause of *Australopithecus* in the heated debates that swirled around it for the next quarter century. Dart himself, though sure of what he had, was loath to do battle against established authority and was more or less content to "retire from the field" and let Broom fight the battle. It is not too far-fetched to say that Broom, never backing away from a good fight, played Thomas Huxley to Dart's Charles Darwin. Broom himself made some important *Australopithecine* finds and in the early 1950s, he and Dart were completely vindicated by the Oxford anatomist W. LeGros Clark, who, by detailed comparisons of the skulls of an *Australopithecine*, an ape, and a human, demonstrated beyond all argument that *Australopithecus*, though having some ape-like features, was *definitely not an ape* but a hominid, therefore closer to man than to ape. Subsequently, the entire focus of paleoanthropology shifted to Africa and most of the important fossils bearing on hominid evolution have since been found in the Great Rift Valley of East Africa and southern Africa. Africa thus has yielded treasures of fossils which would have boggled the minds of the early fossil hunters, enabling us to put together piece by piece an outline of man's early evolution which has changed forever the way we look at ourselves.

Human evolution began in the Miocene era, approximately 14-15 million years ago. The Miocene Age, beginning about 25 million years ago, was known as the "age of the ape" because of the numerous ape or pongid species which abounded in the Old World.<sup>3</sup> Approximately 14 million years B.P. (Before Present),<sup>4</sup> a species known as *Ramapithecus* made its appearance. This species, which had many pongoid features, differed from the true pongid just enough to be considered the first hominid or "proto-hominid." The earliest specimen of *Ramapithecus* was found in Olduvai Gorge in Tanzania though others were found in Asia and Europe.

There are currently five species of apes belonging to the *Pongidae* family; three of these species, the gorilla, the chimpanzee, and the orangutang are classified as the "great apes." Two of the great apes, the gorilla and the chimpanzee, are found only in Africa and these are the two that are closest to man on the phylogenetic tree. While we are accustomed to using the word "ape" in derogatory fashion, the intelligence of the great apes, particularly the African great apes, probably does not warrant such opprobrium. Both of these apes use sticks in tool-like fashion and it has been demonstrated that they can learn non-verbal human languages, the American sign Language for the Deaf and the computer-based Yerkish, thus carry on quite coherent if limited conversations.<sup>5</sup> Heretofore, language was assumed to be the exclusive purview of mankind but here is clear proof that even the rudiments of language can be found in man's ape relatives. *Ramapithecus*, then, represents an early evolutionary divergence from the pongids which emerged in Africa 14 million years ago and subsequently migrated to other ecological niches in Asia and Europe.

The fossil record between 10 and 4 million years ago hardly tells us anything about later *Ramapithecine* evolution that led to the further development of the hominids. However, we can make certain inferences about the behavior and living patterns of *Ramapithecus* and other of the very early hominids by examining the patterns of the gorilla and chimpanzee. We know that the primate ancestors of the *Pongidae* and the *Hominidae* had lived almost exclusively in trees, subsisting on a diet of fruit and leaves, but by 20 million B.P., the great apes had nearly completed a trend, begun by their ancestors, of spending increasing time on the ground. For the most part, these apes still resided in the vicinity of trees—some say to climb up trees as a means of escaping predators—but gradually they became almost wholly ground dwellers. There were "selection" pressures which dictated these changes in habitat: by 20 million B.P., the great dense forests that girdled the globe were shrinking, causing increasing competition among the higher arboreal primates for food sources. Thus, the move to the ground by some of these species was selectively advantageous because it gave them a wider variety of food sources to exploit. The apes of that age, as they do now, must have foraged for roots, tubers, berries, nuts, insects, fruits, and even small animals (in the case of chimpanzees). The ground-dwelling apes in Africa must have had a selective advantage; they are the only remaining ape lines still extant in Africa. When *Ramapithecus* emerged 14 million years ago it was as a ground dweller, but where he differed from the other ground-dwelling apes was in his greater willingness to venture into the open savannah. This led to a change in dietary patterns, reflected in the morphology of the back teeth of *Ramapithecus*, which are different from those of the other great apes. Indeed such divergences in dentition can be seen when comparing the ground-dwelling apes to their arboreal cousins and this too reflects changes in dietary habits. Dietary and habitat changes also exerted selection pressures that caused changes in



other parts of the skeleton such as the arms, the legs, the pelvic girdle, and the skull. We see this in the ground-dwelling apes vis-a-vis the arboreal apes and in *Ramapithecus* vis-a-vis other ground-dwelling apes. Evolution reveals itself in a "call and response" pattern: nature signals to living species through her continual changes and the species, if they are to survive, initiate adaptive changes both at the "micro" and "macro" level, mediated through the agents of heredity, the genes.

Between 10 million and 4 million B.P., *Ramapithecus* and its descendants moved almost entirely out of the forest and into the open savannah. In so doing, they became entirely upright, bi-pedal walkers, a unique development in primate evolution. Also, they became increasingly social. As is well known, most of the higher primates, i.e., monkeys and apes, live in social groups and in the evolving hominid line, this tendency was accentuated because, in the open savannah, social groupings offered more effective means of warding off predators, particularly among these hominids who had lost, or were losing, most of their other natural weapons.<sup>6</sup> In addition, the cranium and brain size was becoming larger which was enhancing intelligence. It has been surmised that one of the most potent selective pressures that favored the advancement of intelligence among the hominids was the necessity of adapting in an environment bereft of their natural means of defense.

The inferences about the fate of *Ramapithecus* in the six million years after the last evidence of him is dated rest largely on post facto evidence, such as we have already discussed. The fossil record has hardly yielded any specimens during the period between 10 million and 4 million B.P.<sup>7</sup> and it is around this latter date that the earliest *Australopithecus* appeared. The most famous remnant from that age is "Lucy," the name given to the fossil skeleton—40% complete—that was found by Donald Johanson in the Hadar region of Ethiopia in 1974. Lucy's importance in paleoanthropology rests on two factors: 1) her age—she has been dated at 3.5 million years B.P.—and 2) the fact that hers is the most complete skeleton found of any hominid older than 75,000 years. In 1975, Johanson and his team stumbled on the biggest, most amazing cache of hominid fossils ever discovered by finding the fossil remains of thirteen individuals, all in one place, all evidently members of the same group. This fossil group was dubbed the "First Family" and like Lucy, they belong to an epoch between four and three million years B.P. With Lucy, they have been assigned to the *Australopithecus* genus. Johanson and his associates have concluded that these Hadar Australopithecines, represented by Lucy and the First Family, and a group of fossil remains discovered by Mary Leakey at Laetoli in Kenya are a distinct species which he has named *Australopithecus afarensis* and are ancestral to all later hominids, including the other Australopithecine species and the *Homo* genus, which includes modern man. Tremendous controversy swirls around Johanson's taxonomy but he and his colleague White have given carefully thought-out reasons for their schema.<sup>8</sup> It

bears mentioning that Richard Leakey has rejected this new taxonomy out of hand feeling that Lucy is a "late" *Ramapithecus*. There is little evident support for this and while Lucy's position on the hominid evolutionary tree is still an open issue, Johanson's scheme seems to be the most convincing at this point.

With the appearance of *Australopithecus* some four or more million years ago, we reach the dawn of humankind. There are certain things we can say about the Australopithecines with confidence: 1) they were efficient bipedal walkers, 2) their habitat was largely open savannah and woodland, 3) they lived in hunting-gathering societies, and 4) their stature ranged from 3 1/2 feet (Lucy) to just under five feet. It has been estimated that the food economy of the Australopithecines consisted of 80% plant food gathered by women and 20% meat from game killed by men.<sup>9</sup> The present-day San ("bushmen") of the Kalahari Desert in Botswana are one of the best-studied models of the hunter-gatherer society and thus represent a remnant of an incredibly old food economy, one that began with the Australopithecines four million years ago and remained the only such food economy until the agrarian revolution some 15,000 years ago. Thus it has been assumed that the San food economy is a more or less faithful reflection of the oldest hunter-gatherer economy. What we infer about the percentage contributions to the food economy of the Australopithecines (and that of the later hominids) is derived from our knowledge of the San in which the women account for 70-80% of the food supply through foraging for plant foods and men for 20-30% from hunting. The increased dependence on meat in the food economy was reflected in the dental morphology of the Australopithecines relative to the Ramapithecines; in the former a reduction of the canines, a flattening of the molars, and an increase in tooth enamel all were evidence of a dietary divergence. In turn, jaw-shape and facial form changed to adapt to new dental patterns. It is also felt that from the Australopithecines onward, hominids developed patterns of food sharing, which had a profound effect on hominid evolution since it opened a whole new behavioral arena. Food-sharing is something rarely seen among apes who, though living in social groups, forage for themselves and seldom share what food they obtain.<sup>10</sup>

Something else happened to these early hominids dwelling in a hot, sparsely-forested environment: by the time *Australopithecus* emerged, the body hair characteristic of the pongid ancestors had diminished considerably. In the savannah and woodlands, these hominids were almost constantly exposed to the heat of the sun and it became necessary for their bodies to develop more efficient heat loss systems. This was achieved by the gradual loss of the body hair and the multiplication of bodily sweat glands. This loss of body hair, however, posed an additional problem: how to protect the underlying skin from the direct rays of the sun since the hairy covering was disappearing. The response was to develop a melanin synthesis capability in the skin. Melanin is



a biochemical substance, which gives the skin a black or dark brown color, and which absorbs and scatters the sun's ultraviolet rays preventing their penetration to the deeper layers of the skin.<sup>11</sup> The ability to produce melanin is genetically determined and without its protective effect, hairless tropical man would have abruptly perished from devastating skin cancers. Even today, albinos in Africa, who through genetic mutations have lost the melanin-producing ability, generally die before age 30 from malignant skin tumours.<sup>12</sup> The earliest humans had black skins; in the environment in which they evolved it could not have been otherwise. To paraphrase Cheikh Anta Diop, this fact should be cause for neither pride nor chagrin; it was an essential process of nature, a biological and evolutionary necessity. Indeed had the original human populations not developed this melanin cover as black skin, it is reasonable to surmise that *there would be no human race today*.

Another point of interest about *Australopithecus* is that no fossil representatives of this genus have been found outside Africa. Given the fact the *Ramapithecus* ranged through much of the Old World outside Africa, it is perhaps not unreasonable to suppose that *Australopithecus*, his immediate descendants, did so as well. But this is only speculation; nothing in the fossil record in Asia or Europe reveals his presence. In the absence of evidence to the contrary, we are obliged to assume that he *Australopithecus* never left Africa.

Two million years ago<sup>13</sup> a new hominid genus made its appearance in East Africa. This was *Homo habilis*, discovered and named by the husband and wife team of Louis and Mary Leakey. This hominid possessed a larger brain case than *Australopithecus*—750-800 cubic centimeters (cc's) vs. 600 cubic centimeters—and in other respects seemed more "modern" than *Australopithecus*.<sup>14</sup> Thus, despite great controversy which has not entirely abated, he was assigned to the genus *Homo*, the oldest member of the genus that leads directly to modern man. *H. habilis*, the first direct human ancestor, was given his name because he was the first maker of stone tools. Though we presume that *Australopithecus* used pointed sticks and crude rocks in the fashion of tools, nowhere have his fossils been found in association with fashioned stone tools; the association of *H. habilis* with fashioned stone tools, on the other hand, is well-established. The Latin word "habilis" means "able," e.g., *H. habilis* is "man with ability," a reference to his tool-making skill. The storm of controversy that surrounded the *H. habilis* taxon of the elder Leakeys was largely laid to rest by their son Richard whose team discovered the famous "Skull 1460" in the Omo region of northern Kenya in 1972. This confirmed the earlier Leakey find at Olduvai and justified the naming of a new hominid species and its assignment to the genus *Homo*.

*H. habilis* shared the same habitat with *Australopithecus* for about one million years and it was about one million B.P. that *Australopithecus* disappeared entirely, perhaps the victim of morphological overspecialization. The

*H. habilis* fossils, like those of *Australopithecus*, are confined entirely to Africa and though we might speculate about extra-African migrations, there is no supporting evidence. Thus we can reasonably conclude that *H. habilis* never left Africa. *H. habilis* would have been black of skin, rounder and larger of head, diminutive, a tool-maker, possibly a fire maker, and the first producer of the rudiments of human culture.

As *H. habilis* evolved, he gave rise to a new species of *Homo* about 1.75-1.5 million B.P. This species was given the name *Homo erectus* and was morphologically very close to modern man, his direct descendant. The volume of his brain case was 800-1200 cc's which overlaps with the lower limit of normal for the volume of the brain case of modern man, i.e., *Homo sapiens sapiens*, which ranges between 1200-2,000 cc's. However, certain craniological features of *H. erectus* were rather more primitive than those of *H. sapiens*: his supraorbital ridges were heavier and more prominent and his forehead was lower and flatter. The height of *H. erectus* ranged from 4½-5 feet, he was an avid, highly skilled tool-maker, and was, like his hominid predecessors, black in color. Unlike his predecessors, *H. erectus* developed the migratory habit, for his fossils have been found in Europe and Asia. In the Far East, some of his fossils have been dated at 500,000 years. After one million B.P., *H. erectus* was the sole hominid in possession of the earth until the appearance of *H. neanderthalensis* (Neanderthal Man) and *H. sapiens* 200-150 thousand years ago. His intellectual level represented a quantum leap over that of his ancestors and he was, consequently, a more efficient exploiter of his environment. He may be said to have been perhaps the first hominid who survived by modifying his environment with his tools and his culture rather than merely being a passive participant in it. Though *H. erectus* migrated out of Africa into other parts of the Old World, the *H. erectus* populations were 5-10 times as high in Africa as anywhere else.<sup>15</sup> Indeed, there was a greater density of *Homo* populations in Africa vis-a-vis the rest of the Old World right down to the Upper Paleolithic period, 40-20,000 years ago.

As mentioned above, the two other *Homo* species that evolved out of *H. erectus* were *H. neanderthalensis* and *H. sapiens*. The former species, though sharing the same habitat with *H. sapiens* and co-existing (and perhaps interbreeding) with him for 100,000 years, died out entirely between 40-30,000 years ago. Neanderthal Man is usually thought of as representing an evolutionary dead-end which branched off from *H. erectus*, but, as we shall see, views on this differ.

*Homo sapiens* takes its name from the Latin word which means "thinking," making *H. sapiens* "thinking man." All modern human populations belong to the species of *H. sapiens sapiens*. While there is more prehistoric data available on *H. sapiens* than any other hominid species and while he is the most-studied living thing in existence, more controversy and confusion surrounds the question of his evolution than any other hominid. Largely, this has to do



with the persistent difficulty many anthropologists, paleontologists, and population geneticists seem to have in accepting Africa as the birthplace of mankind. Doubtless, the reluctance to accept Dart's dramatic *Australopithecus* find in 1924 can be attributed to this but even in recent years, after the science of prehistory has made such enormous strides, the mentality that rebelled against Dart's inescapable fossil evidence still abides. The late Carlton Coon, the dean of American anthropologists during his life, could say, "If Africa is the birthplace of the human race it is only the undifferentiated kindergarten. Europe and Asia are the true schools of mankind."<sup>16</sup> Coon, applying further refinements on the "polycentric" theory of human origins first put forth in 1931,<sup>17</sup> postulated that as *H. erectus* fanned out into the Old World, presumably from Africa, he found ecological niches in Asia and Europe which allowed him *separately* to evolve into *H. sapiens* on five different occasions. Indeed, he makes so bold to say that the first evolution into *H. sapiens sapiens* occurred in Europe. Africa is "allowed" consideration as the cradle of the early hominid ancestors but the "glory" of producing modern man, that is "real" human beings, belongs to Europe. That the oldest *H. sapiens sapiens* fossils (going back possibly as far as 200,000 B.P.)<sup>18</sup> were to be found in Africa, was categorically denied by Coon; rather he turned Neanderthaloid and *H. erectus* fossils in Europe into *H. sapiens*.<sup>19</sup> Thus by asserting that the threshold to modern man was crossed several times in several different places, Coon was refurbishing the old, discredited "polygenetic" theory of the origin of man.<sup>20</sup> It appears to have been very important to Coon, and those of like mind, to "prove" that modern man did not originate in Africa. "Coonianism" is an example of the polite racism which has permeated the study of prehistory from its inception; not only did Coon relegate the Africoid to the backwater of humanity, as shown by the above quote, but he placed him at the lowest end of a racial hierarchy of his own devising.<sup>21</sup> That there are advocates of the Coonian position even today, whose arguments have reached an even more rarified air of sophistication, testifies to the tenacity of a mentality which falsifies science to perpetuate the racial shibboleths of Europe.

Coon and his adherents are apparently oblivious to one of the basic tenets of Western science, that is the principle of Occam's Razor, first professed eight centuries ago. Briefly put, this principle enjoins the scientist to formulate the simplest possible explanation to account for a given body of observed facts. The arguments of Coon bend Occam's Razor out of recognizable shape. First, there is the highly questionable assumption that the selection pressures in environments separated by thousands of miles could be identical enough or constant enough to push five different representatives of *H. erectus* across the threshold to *H. sapiens*. This becomes even more difficult to imagine if, as has been asserted, the bulk of the population of *H. erectus* remained in Africa. Furthermore, there is simply no precedent for believing that widely separated populations could converge into one species; separate populations become,

genetically speaking, *more* separate from one another, not less. Nor can we assume that *even if* a selectively propitious environment could be reproduced in different areas of the world, that different populations would follow the *same* evolutionary course. Then too, and most tellingly, the fossil evidence lends no support to Coon's thesis; the *oldest H. sapiens sapiens* populations are to be found in Africa, dating to at least 150,000 B.P. and perhaps to 200,000 B.P., and there are no *H. sapiens sapiens* fossils of comparable antiquity to be found outside Africa. The specimens of so-called Swanscombe and Steinheim man, found in England and Germany respectively, and which have been dated at between 250 and 300,000 years, cannot be, as has been asserted, assigned to *H. sapiens sapiens*. They have to be considered a type of *H. erectus* or perhaps, according to some, a "proto-Neanderthaloid."<sup>22</sup>

None of the above facts have deterred the neo-Coonians in the least and to rejuvenate the Coonian argument, if in more modified form, they have relied almost exclusively on the new tools of anthropology—statistical manipulations of biomolecular data. These population geneticists, as they are called, are attempting to achieve by statistical means what the fossil record will not reveal, an Asian origin for *Homo sapiens sapiens*. Among these new genetic and biomolecular tools are: the different blood groups, the gamma globulins, the abnormal hemoglobins, and the serum proteins, all of which have been utilized to "prove" that 1) the phenotypically near-identical African and Australo-Melanesian are in no way related, 2) that the center for *H. sapiens* evolution must be looked for in southeastern Asia, and 3) that the "Negro," did not originate in Africa. To support their theses, these population geneticists rely on the fact that certain biomolecular indices are more or less characteristic of certain population groups. Thus a race, by this method, can be defined by these biomolecular indices and people are to be assigned to a particular race solely on the basis of serological data. We can appreciate how even these objective and measurable data are manipulated to buttress a particular point of view by considering the sickle cell hemoglobin. The sickle cell hemoglobin, known as HgS, and its corresponding gene mark, as much as any of the biomolecular indices do, the Africoid racial type.<sup>23</sup> As has been thoroughly documented, HgS is found throughout the African continent, occurring in 20-60% (average of 30%) of various populations, though it is rare or non-existent among some populations. It arose originally in African populations as a mutation and like nearly all mutations, is very deleterious when occurring in the "homozygous" state in an individual. The resulting condition, sickle cell anemia, is extremely morbid and there is no cure. The life expectancy of the sufferers is far below normal, most dying in childhood in Africa, and being such a crippling condition, HgS should have been selected out during the course of evolution. However, in its "heterozygous" state, it confers protection against malaria<sup>24</sup> and the sickle cell disease manifestations are so considerably attenuated as to be almost absent, allowing the hetero-



zygous carrier to live out a more or less normal life span. The protection against malaria afforded by the heterozygous condition of sickle cell anemia overshadowed the negative selective impact of the homozygous state, and in areas where malaria is endemic in Africa, proved itself adaptive. So characteristically African is the HgS gene that if it turns up in populations outside Africa, it is irreducible proof of an African in-migration or infusion. The gene is found in Africoid populations in the Western Hemisphere; it is also present in non-Africoid populations in Mexico, Italy, Greece, Turkey, Syria, and the Arabian peninsula. While significant African migrations to all of these countries within historical times can be amply documented,<sup>25</sup> there are those who suggest that the presence of HgS in non-Africoid populations around the world is due to "local" selection through endemic exposure to malaria.<sup>26</sup> Thus, the fact that a significant number of Greeks, Italians, and Turks have HgS in either homozygous or heterozygous form can be explained on this basis *without* assuming any African genetic contributions to these populations, i.e. without assuming that these populations have Africoid elements in them. The fallacy of this point of view shows itself immediately when referring to a world map of malaria distribution which reveals that there are numerous areas of the world with endemic malaria but in which the HgS is *not* present. Thus it is not possible to argue that the presence of HgS in extra-African populations can be due to local malaria-induced selection factors. If HgS is there, Africans have been there and have contributed to the population mix in significant numbers. This is a good example of our earlier assertion: the replication of a particular ecology in widely separated areas of the world does not necessarily lead to the same evolutionary result.

The only other area of the world where the prevalence of HgS in population groups is the same as in Africa is in central and southern India. Certain populations carry the sickle cell trait in a percentage of up to 30%.<sup>27</sup> The pervasiveness of the gene among these population groups in the southern half of India cannot be explained by reference to the Africans who came into India under the Moguls 300-400 years ago and settled in well-circumscribed areas of the western coast. These south Indian peoples belong to the Dravidian-speaking group, which numbers close to 100 million, and numerous sub-groups of these Dravidian-speakers show the typical Africoid facies, skin color, and hair texture.<sup>28</sup> Tremendous efforts have gone into producing arguments that "prove" that these people, the creators of the Indus Valley civilization—the foundation of the cultural and civilized life of Hindu India—were not originally from Africa, despite their characteristic appearance. The ancients, who seemed more willing than moderns to believe the evidence of their senses, called these people the "Eastern Ethiopians." Not a few adventuresome imaginations have proposed that it was these people who peopled Africa rather than the other way around.<sup>29</sup> Few current prehistorians give any credence to this whatsoever, particularly in the face of mounting contrary fossil evidence,

but, as we shall see, this theory still has its adherents. Nonetheless, when the Africoid phenotype of these people is coupled with the high prevalence of HgS among them, the reasons for doubting that they are descendants of original African populations, hardly different in this regard than present-day Afro-Americans, evaporate.

*(For additional information on race and evolution, readers are referred to Charles S. Finch's "The Evolution of the Caucasoid" at the beginning of this book—Ed.)*

### Biomolecular Markers and Race

We can now return our attention to a fuller discussion of biomolecular markers. There has been a burgeoning literature in recent years which has sought to use the tools of molecular biology 1) to obscure the whole question of *H. sapiens sapiens* evolution and needlessly complicate the already convoluted discussions of race and 2) to drive a wedge between the Africoid populations of Africa and those of Asia. There are dozens of biomolecular indices and more are being discovered. While a detailed discussion of these indices is beyond the scope of this paper, we can mention a few of the more important ones: the ABO blood-typing system, the Duffy system, the Kell system, the gamma globulin (Gm) system, and the Rh system. Broadly speaking, some of these systems can be used to characterize population groups and are quite useful in studying population movements and selection patterns among certain populations. But J.B. Birdsell has put the whole business in perspective:

The racial classifications of the seventeenth century were naturally descriptive in nature, based upon observations of colonial travelers and explorers, and contained much error. Even so, the major races of man were recognized as well by eye in those days as they have since been identified by complex computer exercises of our time.<sup>48</sup>

He goes on to say,

Biological anthropology, in common with other more matured sciences, passed from a stage of qualitative description to one in which characters were quantified by measurement. Usually such a trend is beneficial; but it created something of a disaster for the students of man.<sup>49</sup>

A major part of this disaster was the dissolving of races by statistical fiat.

The work of M. Nei and his co-workers especially illustrates the point. Nei has elaborated the concept of "genetic distances" and by using a statistical formula of his own devising, has apparently worked out a method of determining the gene percentages at different loci by race. Using this, he can, by his



account, calculate the "net codon differences" by race and then tell how close the different races are to one another.<sup>50</sup> There doesn't seem to have been much in the way of critical examination of the assumptions behind Nei's method but there are some methodological difficulties that command the attention even of one uninitiated into the "mysteries" of statistical analysis. For one thing, the accuracy with which one can classify an individual using solely biomolecular data varies tremendously.<sup>51</sup> Moreover, classifying racial groups by stereotyping *still* depends phenotypic correlation:

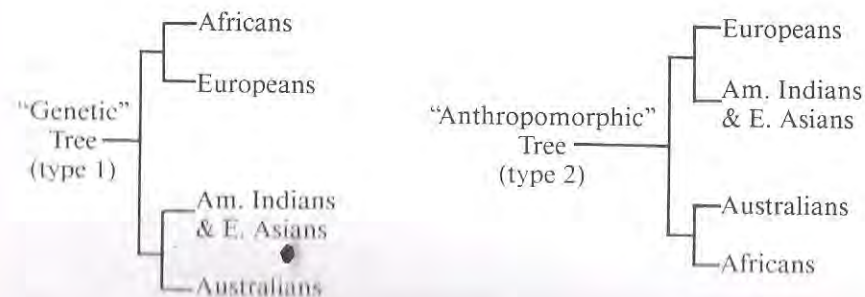
When a population is being investigated, an adequate sample of the people is classified according to phenotypes. The gene and genotype frequencies can be computed from the phenotype percentages.<sup>52</sup>

If we use HgS as an example, we know that it is an excellent marker for demonstrating African infusions into non-African populations as in southern Europe. However, the presence of HgS in a blood sample would not by itself allow one to know if the sample belonged to a southern European or an African unless that fact was known already or could be verified. One might well ponder the question that if an Italian or Greek has HgS, does that make him a "mulatto?" Since there is not now, nor has there ever been, a "pure" race, at what point genetically does one cross the threshold between an Africoid and a Caucasoid? Moreover, even with respect to prominent racial markers such as Rh<sub>0</sub>, Diego or HgS, etc., if they are absent in a particular serum, this does not mean that the individual is or is *not* a member of one racial group or another. Just as all Blacks do not carry the Rh<sub>0</sub> or HgS, all Mongoloids do not carry the Diego type. The Diego marker is considered almost 100% diagnostic of the Mongoloid racial type, but is only found in 10% of Mongoloids and has *never* been found in Amerindians, an important Mongoloid sub-group.<sup>53</sup> Even the most characteristic marker is found in only a percentage of a given population and is frequently absent in important sub-groups of that population. These difficulties are exemplified perfectly in Nei's own findings: the genetic distance or variation *within* a racial population is much greater than that *between* racial populations. What is more, the differences between sub-groups within a racial population is almost the same as that between races. Clearly, there is considerable genetic overlap between racial populations and the "mean differences" between them are rather in the nature of statistical artifacts. Nei has determined that Caucasoids and Mongoloids are "closer" genetically than either is to Africoids<sup>54</sup> yet he himself admits that these net condon difference *are not statistically significant* between any pairs of groups! Furthermore, depending on the data collected, who collects it, and the methods used, completely contradictory results are often obtained: Nei himself obtains different results when he uses serum proteins as when he uses blood groups to determine genetic distances. With the latter he has found that there is actually a "closer" relation between Caucasoids and Africoids than with either to Mongoloids.<sup>55</sup> His methodology is faulty from

another perspective: for his work he has drawn upon genetic data from Caucasoids and Africoids in the United States. In order to "correct" for the blood group results which show a closer Caucasoid-Africoid relation, he has chosen to "factor out" the 20% genetic contribution of Caucasoids to the Africoid population in the United States while assuming that *there has been no genetic contribution* of Africoids to the Caucasoid population in the U.S.<sup>56</sup> This is wholly untenable and it is bad sociology. From the beginning of U.S. history, tens of thousands of persons classified as "Negroes" have passed into Caucasian society, clandestinely to be sure, by virtue of their light skin. How many such persons did so shall never be known but it was enough to account for a significant if unmeasurable, Africoid genetic contribution to the Caucasoid population of the U.S. Thus a fundamental premise of Nei's analysis is flatly wrong and jeopardizes his analysis because he cannot control for the amount of Africoid genes in the Caucasian population.

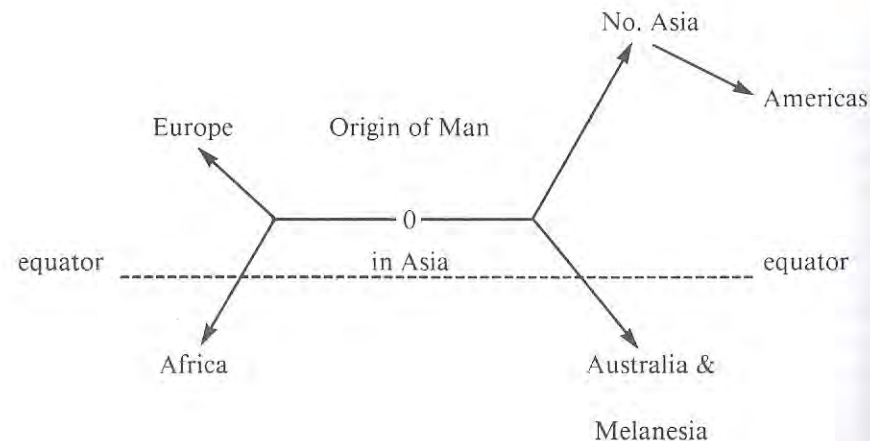
Nei has practically chosen to ignore the phenotypic likenesses between certain populations, inferring that, compared to his net codon differences, they are of no consequence. Thus a kinky-haired, full-lipped, broad-nosed black African can in no way be considered related, historically or otherwise, to an equally kinky-haired, full-lipped, broad-nosed black Melanesian because there are some minuscule codon differences between the two. He and other like-minded population geneticists insist that it is merely the similarity of selective factors, i.e., two hot, tropical environments, that account for the near-identity of phenotype between the African and the Melanesian; in every other important respect they must be considered separate and unrelated.

As a way of bringing into focus the increasing contradictions that have crept into the musings of population geneticists who have used their tools to study race, we should turn our attention to a 1979 article written by C.R. Guglielmino-Matessi, et al.<sup>57</sup> The impetus for writing the article was apparently the irreducible contradiction between two phylogenetic "trees," one based on genetic data called the "genetic" tree and the other based on stringent craniometric studies by W.W. Howells<sup>58</sup> called the "anthropometric" tree. The two trees can be compared below:<sup>59</sup>





Already in these trees, the discerning reader can detect elements of "crypto"-Coonian poly-centrism, but even so, these are two contradictory schemes depicting racial relationships. To reconcile then, the authors devised yet another statistical method to account for "climatic regression," the idea being, again, that phenotypic characteristics like skin color and head form are much more susceptible to climatic and environmental factors than are genetic indices, which are stable and therefore of greater value in defining races. We will examine this assumption later on but here, as elsewhere, when population geneticists attempt to define race solely on the basis of genetic indices without regard to phenotype, their arguments sink into a mire full of logical difficulties. In short, the authors "remove" the phenotypic factors, head form, skin color, etc., by relating them solely to "mere" climatic factors. The black African and the black Australo-Melanesian Australian are nearly the same in phenotype because their climates are similar. Thus when climate is accounted for, so goes the argument, the two trees move into line with one another and the contradiction between them thus is more apparent than real. From this, the authors are able to generate yet a third scheme which is as follows:<sup>60</sup>



A number of assumptions are immediately evident here: (1) man did *not* originate in Africa but in Asia; (2) the "Negro" came into Africa from outside it; (3) Africoids and Caucasoids are to be considered "related" while Mongoloids and Australo-Melanesians are to be considered "related." By examining the authors' own premises, we can judge for ourselves the validity, or lack of it, of the analysis. It appears to depend, among other things, on a recent date for the appearance of *H. sapiens*:

There are very few fossil *H. sapiens* presently known to be older than 35,000 to 40,000 years, but shortly after that time *H.s.s.* is found all over the world, it is of course possible that many more early fossils will be found and push way back the origin of *H.s.s.*<sup>61</sup>

This ignores completely Richard Leakey's *H. sapiens sapiens* finds at Omo which conclusively demonstrate the presence of *H. sapiens sapiens* in East Africa from 150,000 B.P. onward. This, contrary to their scheme, puts the cradle of modern man in Africa rather than Asia. The authors are not unaware, however, of the precariousness of their trees:

The major weakness of interpretations of phylogenetic history like the present one is . . . lack of fossil evidence. Hopefully such evidence will be forthcoming and prove or disprove the geographical-historical speculations just made. Among other weaknesses is the present scarcity of data on correlations between gene frequencies and climate, at a world wide level . . . Also unsatisfactory is the fact that the correction for climate did not result always and unequivocally in the "genetic" tree; and that it did not improve on the poor treeness of anthropometric trees. Of course it is likely that our climatic data and our techniques of correction are incompletely adequate.<sup>62</sup>

Furthermore, it is of interest that the authors do not cite any of the work of their colleagues in the field, Nei and his collaborators. As we know, Nei's scheme puts the Caucasoid and Mongoloid in a "close" genetic relationship, which fits nowhere in either of Guglielmino-Matessi's trees. In addition, Nei postulates on the basis of his genetic data that the Caucasoid-Mongoloid branch diverged from the Africoid trunk 110,000 years ago  $\pm$  34,000 and that the Caucasoids and Mongoloids diverged from one another 41,000 years ago  $\pm$  15,000,<sup>63</sup> which does not correlate with the dates postulated above for the emergence of *H. sapiens*. Thus it is then that two groups of expert population geneticists, presumably having access to the same data, arrive at two diametrically opposed conclusions. Caution would then seem to be in order when applying these tools to the definition of race.

The criticisms of the analysis of Guglielmino-Matessi and his colleagues can be summarized as follows: 1) there is no reason to suppose, as is commonly done by population geneticists, that phenotypic likenesses, i.e., between Africans and Australo-Melanesians, are mere climatic artifacts which do not presuppose a relationship; 2) there is no reason to suppose that *H. sapiens* originated in Asia rather than Africa and that the different human stocks are anything but variations of a black African original; 3) there is no reason to suppose that races can be defined solely by biomolecular markers independent of phenotype. All of this impresses itself upon us more emphatically when we realize that the population geneticists do not even agree among themselves, through having access to the same biomolecular data, which races are "related" to which.

We are left with saying, which as Birdsell reminds us was how it started out 200-odd years ago, that a race is a phenotypical grouping of people; it need not be anything more or less. Since *all Homo sapiens* living or dead belong to the same species, genetic differences among *all Homo sapiens* are of necessity



minute. Thus to attempt find races solely in biomolecular or genetic data is a fruitless exercise. By defining race as a phenotypical concept, we in no wise diminish the essential biological unity of the human species; nor do we diminish what each race has contributed to human culture.

Having said all this, we do not wish to leave the impression that biomolecular studies have no value; properly utilized they are an important adjunct to anthropological research. Indeed, we now wish to propose, with not a little trepidation, a scheme of *Homo sapiens* evolution which attempts to take biomolecular data into account. Such a task must be undertaken with utmost humility because the nature of the evidence is such that any interpretation can easily collapse in light of new discoveries or even new ways of looking at the extant body of data. Thus our interpretation is but another addition to the palimpsest of human evolution, the understanding of which is revealing itself by degrees. If the time ever comes when we reach something close to a definitive picture of human evolution, recent and remote, it will undoubtedly be a composite taken from the many different views of it.

We have to begin with the only premise that the fossil evidence permits: the 14 million years of hominid evolution, from *Ramapithecus* to *Homo sapiens*, played itself out in Africa. Moreover, all of the hominid ancestors of modern man, from *Australopithecus* to the first *H. sapiens sapiens* were black. In the hundred milleniums after his emergence at around 150,000 B.P., *H. sapiens sapiens*, black and Africoid in every respect, migrated to the far corners of the Old World. The first such migrations moved along tropical latitudes enabling him to inhabit India, Southeast Asia, and ultimately Australia and the Pacific islands. We must note that the earliest evidence for man in Australia is 32,000 B.P.,<sup>64</sup> from which we can infer that he had been there for much longer, probably since 40,000 B.P., and in his Asian home much earlier than that, at least since 75,000 B.P. (or earlier). *Homo sapiens sapiens*, in the course of his migrations out of the African continent, eventually inhabited southern Europe and Eurasia by no later than 40,000 B.P. and perhaps as early as 50,000 B.P. His cousin, Neanderthal Man, had preceded him there by about 30,000 years and they shared the European continent for another 10-15,000 years. A small group of these *H. sapiens sapiens* in Europe inhabited a portion of southwestern Russia near the southern edge of the great line of Wurmian glaciers around the 51st parallel, and becoming more or less isolated from other groups, underwent adaptations in this frigid, almost sunless climate which created a new sub-species characterized by bleached skin, lightened hair, varying shades of eye color, and narrowed facial features. These were the Caucasoids who emerged sometime between 40,000 and 20,000 B.P.

From southern Asia, groups of Africoids migrated northward into the northern Asian steppes in present-day Mongolia during the Wurmian glacial and underwent a series of adaptations that produced the Mongoloid type of humanity, short of stature, with lank black hair (a direct inheritance from the

Asiatic Black), epicanthal folds around the eyes (to help protect against the constant wind of the steppes?), and a yellowish complexion. After a certain time, the Mongoloids probably made contact and intermingled with Caucasoids from the western reaches of the great Eurasian plain. They also would have made contact, from time to time, with Africoids in southern Asia.<sup>65</sup>

In the meantime, the Australo-Melanesian Africoids were undergoing certain adaptations themselves at the "micro" level. It has been asserted that compared to the phenotype, the genotype is "stable" with respect to selection pressures<sup>66</sup> and therefore better suited for classifying races. This as we have seen, is certainly an overstatement if not outright misleading. We know, for example, that certain blood types at the genetic level are selected for in a population in response to the prevalence of a particular disease vector in a certain area. The same is true for the serum proteins. When *H. sapiens sapiens* left Africa and migrated over time to new locations in Asia and the South Pacific, he left behind the disease vectors he knew in Africa and encountered new ones in Asia and the Pacific Islands. As one paleopathologist has put it:

That man evolved in Africa and migrated from there around the world is an accepted concept today. In Africa, he had a host of infections, but many of them were left behind when he drifted away. All those needing special vectors or intermediate hosts not found in new homes failed to survive. These would include schistosomes, trypanosomes, tick-transmitted infections, arboviruses, and so on. Temperature variation would affect malaria and yellow fever. Only those that belonged directly to man could go with him . . .

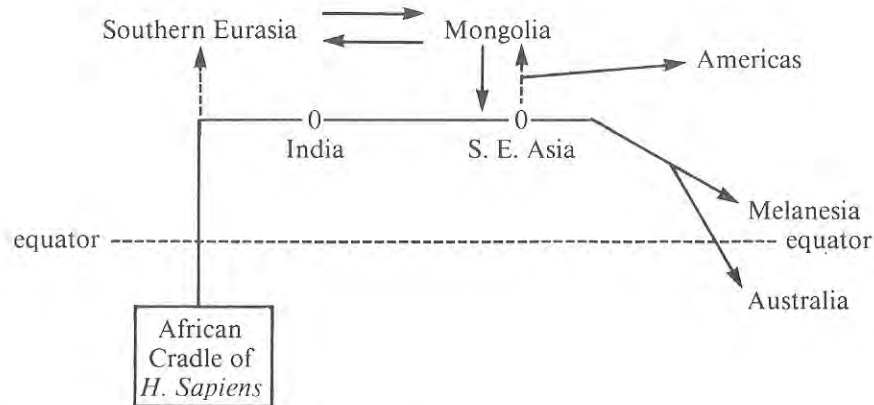
On arriving at a new location, man would find a host of parasites already established in the animals and some would infect him also. In the Far East, there would be new schistosomes . . . and new arboviruses.<sup>67</sup>

Under these circumstances, the serum proteins and blood groups would have undergone modification at the gene level to cope with a new set of microorganisms. However, these genetic modifications that occurred in the Australo-Melanesian Africoid vis-a-vis their African progenitors did *not* mean that they had evolved into a sub-species in the same fashion as the Caucasoid and the Mongoloid. At most, the Australo-Melanesian could be considered a sub-group of the Africoid.

This interpretation resolves a number of ostensibly contradictory elements: it shows why 1) Africans appear to be genetically close to Caucasoids by some indices, 2) why Caucasoids and Mongoloids appear to be genetically close by other indices, 3) why Mongoloids and the Australo-Melanesian Africoids appear to be genetically close by yet other indices, and 4) why Africans and



Australo-Melanesian seems genetically "distant." If we could hazard a scheme it might look like this:



In summary: *Homo sapiens sapiens*, the product of 14 million years of evolution, emerged first in Africa about 150,000 B.P. and eventually migrated out, first to Asia where he branched off to Melanesia and Australia to form the Africoid populations there. Other groups migrated out of Africa and gradually occupied the southwestern Eurasian plains. A small sub-group of this Africoid population around the 51st parallel of Eurasia became isolated during the mid-Wurm period in a frigid, sunless environment and evolved into the white-skinned Caucasoid. Other Africoids in southern Asia wandered northward into the Mongolian steppes and underwent changes in a treeless, cold, windswept environment which produced the Mongoloid. After the Mongoloids had appeared, groups of them crossed the Bering land bridge between Asia and America and over the milleniums gradually occupied the entire Western Hemisphere. After a time, there was intermittent contact and intermingling between the Asian Mongoloids and the Caucasoids from the southwestern edge of the Eurasian land mass. This scheme accounts for the phenotypic and genetic relationships seen between the races today.

### Conclusion

"La race n'existe pas." states C.A. Diop.<sup>68</sup> By this is meant that all human beings belong to the same species and that their genetic differences are necessarily minuscule to the point of insignificance. This does not preclude, however, the delineation of human groups or knowing who, broadly speaking, belongs to which group. It is puerile to insist, by virtue of statistical formulae, that individuals or groups of individuals who are nearly identical phenotypically are unrelated to each other and in reality are "closer" to those who look nothing like them. We might just as well say "the grass isn't really green,

it only looks that way." To put it another way, "a difference, to be a difference, must make a difference." We submit that the micro-differences of genetic distances between two phenotypically similar persons do not make a difference when determining who belongs to which race: a Bantu, an Indian Vedddoid, and a Figian are all Africoids. It always seems, as Professor Diop has pointed out, that race becomes "irrelevant," "untenable," or "non-existent" when assessing the achievements of the Africoid peoples of the world; it always becomes very germane, however, when assessing the achievements of the Caucasoids. If Augustan Rome properly belongs to the Caucasoids and if the T'ang dynasty properly belongs to the Mongoloids, then the Egyptians pyramid-builders and the Harrapans properly belong to the Africoids. It is as simple and as complex as that.

The world, despite ever-accumulating data, is yet loath to recognize the contribution of Africa and Africoid peoples to the evolution and development of humanity from its beginnings to the present. When John G. Jackson dedicated his book *Introduction to African Civilizations* to all descendants of Africa, that is, the entire human race, he was not being hyperbolic but articulating a demonstrable truth. It is that truth and that truth alone which can redeem the world community.

### Glossary

- Adaptation:** A change resulting from natural selection that better suits a population to its environment, thus improving its chances for survival; a characteristic resulting from such a change.
- Biomolecular Markers:** Biochemical factors in the serum of the blood which aid in the determination of the genotype of an individual or population group; examples include blood groups, serum proteins, enzymes, and abnormal hemoglobins.
- Chromosomes:** Threadlike structures which carry the genes in every living thing. There are 46 human chromosomes, two of which are the sex chromosomes which determine gender, the remaining being the autosomes; each parent contributes 23 chromosomes (1 sex chromosome + 22 autosomes) to the individual.
- Codon:** A small fragment of a gene which provides specific information for the formation of an amino acid; amino acids are the building blocks of proteins.
- Gene:** The functional unit of heredity which occupies a particular place on a chromosome and controls the coding and transmission of physical traits.
- Genotype:** The genetic makeup of a living thing, that is, all characteristics contained in the organism's genes.
- Genus:** Taxonomic category composed of a group of species having more in common with each other than with other groups.
- Hemoglobin:** The protein molecule of the red blood cells which transports oxygen to the tissues via the bloodstream. The sickle hemoglobin (HbS), which causes sickle cell anemia, results from a genetic defect that causes the red blood cell to form a sickle shape.
- Hominid(ae):** The primate family which includes all of the genus *Homo*, the genus *Australopithecus*, and *Ramapithecus*.
- Homozygous/Heterozygous:** Since all genes and chromosomes are paired, identical genes at paired loci in related chromosomes give homozygosity; different genes at paired loci in related chromosomes give heterozygosity. If one gene is "dominant" over the other at the paired loci, it will



be expressed rather than its partner in the heterozygous state; if one gene is "recessive" to the other, it will only be expressed in the homozygous state. Thus a recessive gene is more likely to appear in the offspring of two relatives since they share many of the same genes and are more likely to engender homozygosity at a particular gene locus.

*Interstadial*: A period during a glacial era when the glaciers temporarily retreat; to be distinguished from an "interglacial" when a warming trend causes the glacial period to disappear altogether.

*Locus*: The place on the chromosome that a gene occupies.

*Micro/Macro*: Micro refers to the biomolecular level, macro refers to the gross morphological level.

*Mutation*: A change in the character of a gene which is perpetuated in the subsequent daughters of that gene. On the evolutionary time scale, such changes are usually abrupt rather than gradual and radically affect the phenotypic manifestation of that gene.

*Osteomalachia*: A softening of the bones of an adult due to Vitamin D deficiency that can cause serious bony deformities.

*Phenotype*: The outward or observable characteristics of an individual determined by the genotype.

*Pongid (ae)*: The family of apes which include the gorilla, the chimpanzee, the orangutan, and the gibbon.

*Primates*: Placental mammals, most of them arboreal, with two suborders: the anthropoids and the prosimians.

*Rickets*: Bony deformities in children caused by a softening of the bones due to Vitamin D deficiency; it is equivalent to osteomalachia in adults.

*Selection*: The principle mechanism of evolutionary change, by which the individuals best adapted to the environment contribute more offspring to succeeding generations than the remainder. As more of the characteristics of such individuals are incorporated into the gene pool, the characteristics of the population change.

*Serology*: The study of the serum of the blood and the factors contained in it (see Biomolecular Markers).

*Species*: A population whose male and female members can mate and produce fertile offspring. A horse and a donkey can mate to produce mules but the mules cannot produce their own offspring. Consequently the horse and donkey, while closely related are different species.

*Supraorbital*: The area immediately above the eye-socket.

*Stadial*: The period of maximum glaciation during a glacial era, usually interspersed with periods of reduced glaciation known as interstadials. The stadial is a sub-period of a glacial.

*Taxonomy*: Classification of living things into groups according to their relationships and ordering of these groups into hierarchies.

*Vectors*: Insects which carry and can transmit micro-organisms to other animals to produce disease.

## Notes

1. See Olderogge D., "Migrations and Ethnic and Linguistic Differentiations," Chapter 11, *UNESCO's General History of Africa*, Vol. 1, Berkeley: U. Calif. Press, 1981, p. 274.

2. An account of Dart's discovery can be found in *Lucy: The Beginnings of Human Kind*, by D. Johanson and E. Maitlanad, New York: Simon & Schuster, 1981, pp. 40-45.

3. About 80 million years ago, South America began to separate from Africa to which it was joined. By 55 million B.P. there were numerous ancestral monkey species which populated the earth but the apes were not to appear until 25 million years later. By that time the two land masses were so far apart by virtue of "continental drift" that when the apes did appear in the Old World, there was no possibility of them occupying any part of what is today the Western Hemisphere. Thus while both hemispheres have monkey species, only the Eastern hemisphere has any ape species.

4. The reference year for "B.P." is 1950.

5. See Leakey R., *People of the Lake*, Garden City: Anchor Press/Doubleday, 1978, pp. 200-202.

6. Baboons are among the best-studied examples of higher primate social behavior because of their

congregation into hierarchical social groupings. They are rather unique among monkeys in their choice of open rather than forested habitats. However, they are by no means defenseless: the males are of good size and possess large, sharp canines and powerful jaws. Non of their natural predators would dare attack them in a group.

6. There are three East African fossil fragments which have been dated older than 4 million years: there is an arm bone dated at 4+ million years, a jaw fragment with a single molar dated at 5.5 million years, and a single molar at 6 million years. Johanson writes, "These three fossil bits are so fragmentary, so worn, so lost in the wastes of time that they are unable to say anything about themselves beyond what logic could have said anyway: that some kind of ape-into-hominid was developing in East Africa during that period. Just how and when is just as opaque as the fossil bits themselves." Johanson & Edley, op. cit., p. 361.

8. Ibid., pp. 255-293.

9. Leakey, op. cit., p. 129.

10. Ibid., p. 133.

11. See McGinnis J. and Proctor P., "The Importance of the Fact That Melanin Is Black," *Journal of Theoretical Biology* (1973) 39, 677-678. The authors suggest that only by being black could Melanin serve this function. Melanin also has the ability to dissipate heat.

12. See: Alexander GA and Henschke UK, "Advanced Skin Cancer in Tanzanian Albinos," *Journal of the National Medical Association* (1981) Vol. 73, No. 11, pp. 1047-54; also, Okoro AN, "Albinism in Nigeria," *British Journal of Dermatology* (1975) 92, 485-492.

13. Stone tools were found by Mary Leakey in 1976 at Olduvai Gorge which have been dated at 2.5 million years. No hominid fossils were found at the site of these tools but since only *Homo* fashioned stone tools, the date for the earliest appearance of *Homo habilis* can legitimately be pushed back another half million years, i.e. to 2.5 million B.P.

14. Johanson considers *H. habilis* the first *Homo* descendant of *A. afarensis*; see diagram in Johanson & Edley, op. cit., pp. 284-285.

15. Leakey, op. cit., p. 253.

16. Coon C., *The Origin of Races*, New York: Alfred A. Knopf, 1962, p. 565.

17. See Diop CA, *Civilization ou Barbarie*, Paris: Presence Africain, 1981, passim, for a detailed critique of the "polycentric" theory of origin of races.

18. L.S.B. Leakey in 1932 at Kanjera in western Kenya found *H. sapiens* skull fragments which suggested to him a date of 200,000 years B.P. To this day, this has not been confirmed by reliable dating. See Leakey R., "African Fossil Man," in *UNESCO's General History of Africa*, op. cit., p. 442. See also Diop, op. cit., p. 49 for a discussion of *H. sapiens* fossils dating to 150,000 years B.P.

19. See note No. 22 below.

20. See Diop, op. cit., p. 55. By the logic of the "polygenetic" theory of the origin of the races, Blacks were assumed to be descended from gorillas, Whites from the chimpanzee, and Yellows from orangutangs. Clearly this was too absurd for even the most reactionary prehistorians. The polycentric theory superseded it to attempt to circumvent the uncomfortable reality that modern man originated in Africa.

21. See Coon, op. cit., two plates preceding p. 372 in which the author compares a large-headed Chinese man to a small-headed Australoid woman, calling the former the "Alpha" and the latter the "Omega" of *H. sapiens sapiens*. It was Coon's contention, also, that Negroids were the last of the "Pre-sapiens" to cross over to Sapiens.

22. There is a lot of waffling on this in the literature. It is generally agreed that the Neanderthaloid characteristics of Swanscombe and Steinheim are very marked but there is a persistent tendency to classify them as "archaic" *H. sapiens*. Only the posterior half of the Swanscombe skull has been recovered so there are no reliable cranial volume measurement for it. The Steinheim skull measurements are more reliable and they give a figure of 1100 cc's. This is far below the average for both *H. sapiens* and Neanderthal man but within the range for *H. erectus*. The cranial morphologies seem more "modern" than typical *H. erectus* for both of these skulls but still retain features which are



suggestive of *H. erectus*. A growing number have decided that these two specimens represent some intermediate type between *H. erectus* on the one hand and *H. sapiens* and *H. neanderthalensis* on the other. Almost no one, anymore, considers them modern man. For further reference, see *Human-kind Emerging*, B.G. Campbell, edit., Little Brown & Co., 1976, p. 368-9; also "Homo Sapiens" in the *Encyclopedia Britannica*, Vol. 8, 1984, p. 1047 and "Evolution of Man," Vol. 22, p. 426.

23. The Rh<sub>0</sub> type from the Rhesus blood group and the F-Y- type from the Duffy blood group are also considered "African" markers because they have a greater than 50% prevalence in certain African populations.

24. The F-Y- from the Duffy Blood group also confers a significant measure of protection against malaria without the deleterious effects of HgS.

25. For Mexico, see Pi-Sunyer O., "Historical Background to the Negro in Mexico," in *The Journal of Negro History* (October, 1957) Vol. 42, No. 4, pp. 237-246 and Davidson DM, "Negro Slave Control and Resistance in Colonial Mexico, 1519-1650," in Price R., edit., *Maroon Societies*, Garden City: Anchor Press/Doubleday, 1973, pp. 82-100; for Italy and Greece, see Snowden FM, *Blacks in Antiquity*, Cambridge: Harvard University Press, 1970; for the Moslem world, see Lane-Poole S., *A History of Egypt in the Middle Ages*, London: Methuen & Co., 1901, Rogers, JA, *Sex and Race*, Vol. 1, Helga Rogers: New York, 1967, Lewis B., *Arabs in History*, New York: Harper & Row, 1966.

26. Watson, JC, *Recombinant DNA: A Short Course*, New York: W. H. Freeman, 1984, pp. 218-219.

27. See Lehmann H., "Distribution of the Sickle Cell Gene," *Eugenics Review*, (1954) 46, pp. 101-121 and Papiha SS, "A Genetic Survey in the Bhil Tribe of Madhya Pradesh, Central India," *American Journal of Physical Anthropology* (1978) 49, 179-186.

28. The hair texture of the Africoid Dravidian speakers varies from straight to wavy to kinky. Straightness of hair by no means excludes an African origin since there are wavy-haired types in northeastern Africa.

29. See Lehman, op. cit.

30. Unless we are going to be consistent and rename Caucasoids "Albinoids" and Mongoloids "Xanthoids," the term "Negroid" should be jettisoned altogether, in favor of "Africoid."

31. See Campbell, op. cit., pp. 317-334; *Encyclopedia Britannica*, Vol. 8, op. cit., p. 1046.

32. *Britannica*, ibid.

33. Vitamin D is found naturally in the oils of fish such as cod, herring, halibut, and other northern fish. In the U.S., commercial milk is fortified with Vitamin D.

34. There have been a number of studies which show that 3-5 times as much sun penetrates the white skin as the black skin. Moreover, the serum concentration of the Gc protein, which is the carrier of Vitamin D in the bloodstream, increases in human populations as the skin color gets lighter from south to north. In the black African Gc concentration is low; in northern Europeans it is high. This is consistent with the notion that white skin produces more Vitamin D than does black skin. For further references, see: Thompson ML, "Relative Efficiency Of Pigment And Horny Layer Thickness In Protecting The Skin of Europeans and Africans Against Solar Ultraviolet Radiation," *Journal of Physiology* (1955) 127: 236-246; Neer RM, "The Evolutionary Significance of Vitamin D, Skin Pigment, and Ultraviolet Light," *American Journal of Physical Anthropology*, 43: 409-416; Mourant AE, et al, "Sunshine and the Geographical Distribution of the alleles of the Gc system of Plasma Proteins," *Human Genetics* (1976) 33: 307-314.

35. Loomis WF, "Skin Pigment Regulation of Vitamin D Biosynthesis in Man," *Science* (1967) 157: 501-506.

36. Post PW, et al, "Cold Injury and the Evolution of 'white' Skin," *Human Biology* (1975) 47: 65-80.

37. Ibid.

38. See Note No. 12.

39. See Note No. 12. In the populations studied in Africa, albinism is most frequently seen where there are consanguineous marriage customs.

40. Among some African populations, albinism is as much as four times more prevalent than among Europeans. See Manganyi NC, et al, "Studies on Albinism in the South African Negro," *Journal of Biosocial Science* (1974) 6: 107-112 and Okoro, op. cit.

41. Skin colors in African albinoids can range from a tanned blonde to an olive "mediterranean" to a light brown, coppery complexion. Hair can vary from sandy-colored to red. Eyes can be blue to light brown. All of the pigmentary variations in the hair, skin and eyes of modern European populations can be found among African albinoids. See: Barnicot NA, "Red Hair in African Negroes" A Preliminary Study," *Annals of Eugenics* (1953) 53: 311-332 & Kromberg JGR, et al, "Prevalence of Albinism in the South African Negro," *South African Medical Journal*, March 13, 1982, pp. 383-386. See also Hall AJ, et al, "A High Frequency Albinism Variant on the Gulf Coast of Papua," *Papua-New Guinea Medical Journal* (1981) 24: 35-39 for a report of a similar condition among New Guineans.

42. Weiner JS, "Nose Shape and Climate," *American Journal of Anthropology* (1954) 12: 615-618.

43. Murray FG, "Pigmentation, Sunlight, and Nutritional Disease," *American Anthropologist* (1934) 36: 438-445.

44. Brues AM, "Rethinking Human Pigmentation," *American Journal of Physical Anthropology*, 43: 387-392.

45. These sites are: Mizyn near Chernigov (51°30'N. by 31°18'E.), Kostienki near Voronezh (51°40'N. by 39°10'E.), and Gagarino near Tambov (51°45'N. by 41°20'E.). Notice that these sites lie geographically on a west-to-east line at almost precisely the same latitude, varying by no more than 1/4 of a latitudinal degree from one another. It seems unlikely that this is co-incidental. A look at a map of the Wurm glacial will show that the southern boundary of the great glacier line was between 51 and 52 degrees N. and extended at least to the 40th meridian east. If these Aurignacian sites, almost certainly of Grimaldi origin, were not actually behind the glacial line they were right adjacent to it. See Boule M. and Vallois H., *Fossil Men*, New York: Dryden Press, 1957, p. 316.

46. See Diop, op. cit., p. 25.

47. Diop, ibid. p. 26.

48. Birdsell JB, "The Problem of Evolution of human Races: Classification or Clines?" *Social Biology*, Vol. 19, No. 2, pp. 137-162.

49. Ibid., p. 137.

50. See Nei M. and Roychoudhury AK, "Gene Variation Within and Between the Three Major Races of Man, Caucasoids, Negroids, and Mongoloids," *American Journal of Human Genetics* (1974) 26: 421-423; also, Nei M., "Evolution of Races at the Gene Level," *Human Genetics*, New York: Alan R. Liss, 1982, pp. 167-181.

51. Race RR and Sanger R, *Blood Groups in Man*, Oxford: Blackwell Scientific Publications, 1975, p. 507.

52. *Britannica*, Vol. 2, op. cit., p. 1148.

53. Race & Sanger, op. cit., p. 507 and *Britannica*, ibid.

54. Nei & Roychoudhury, 1974, op. cit. p. 429; Nei, 1982, op. cit., p. 172.

55. See both papers cited in Note no. 54.

56. Nei and Roychoudhury, op. cit., p. 430.

57. Guglielmino-Matessi CR, Gluckman P. and Cavalli-Sforza LL, "Climate and Evolution of Skull Metrics in Man," *American Journal of Physical Anthropology* (1979) 50: 549-564.

58. Ibid., p. 550.

59. Ibid., pp. 549-550.

60. Ibid., p. 562.

61. Ibid.

62. Ibid. p. 563.



63. Nei, 1982, op. cit.

64. Barbeti M and Allen H., "Prehistoric Man at Lake Mungo, Australia, by 32,000 B.P.," *Nature*, (1972) 240: 46-48.

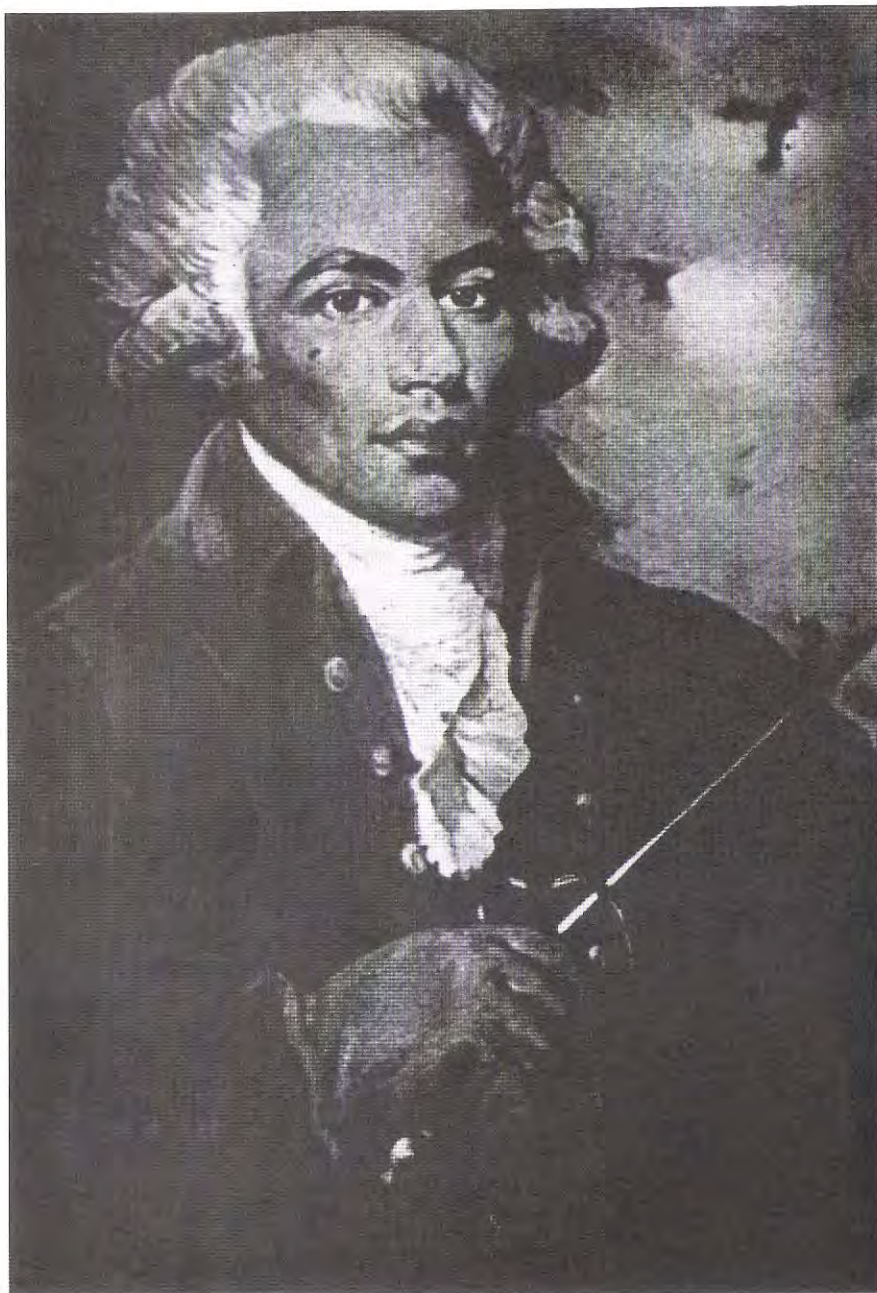
65. Brunson JE, "African Presence in Early China," *Journal of African Civilizations* (1985) Vol. 7, No. 1, pp. 120-137.

66. Ki-Zerbo J. "Theories on Races and the History of Africa," *UNESCO's History of Africa*, Vol. 1, op. cit., p. 263.

67. Cockburn A., "Where Did Our Infectious Disease Come From? The Evolution of Infectious Disease," in *Health and Disease in Tribal Societies*, Ciba Foundation Symposium, New York: Excerpta Medica, 1979, pp. 106-107.

68. Diop. op. cit., p. 10.





**Chevalier de Saint-Georges**

## **THE CHEVALIER DE SAINT-GEORGES**

Composer, Conductor, Violinist, Swordsman, Equestrian, Soldier

**Edward Scobie**

Titled persons in France and England in the third period of the eighteenth century fawned on him. They called him "the most seductive of coloured gentlemen." Society hostesses sought his company and invited him to their homes and their exclusive parties. His handsome presence—for he was over six feet and well-built—his talents, his learning, his refinements were of the quality found in gentlemen of breeding. He fascinated everyone who came into contact with him, his color being, more often than not, an attraction rather than a cause for condemnation. There is substantial evidence in the pages of European history (ironically enough) of Africans in that area of the globe, at that time, before and after, who gained positions of respect and a kind of glory on their merits. The Chevalier de Saint-Georges was one of those favored individuals. British historian Dr. Kenneth Little saw fit to write:

Colored men who acquired wealth and patronage were received without reservation in the very highest circles. A French mulatto, the Chevalier Georges de Saint-Georges, son of the Marquis de Langley and a Negro slave, was a personal friend of the Prince of Wales, afterwards George IV, and the champion swordsman of his day, and an accomplished rider, skater and violinist, once set the fashion in the English courts...Until at least well on in the eighteenth century Englishmen saw nothing extraordinary in a Negro possessing talents equal to their own.

What Little stopped at saying was that many Africans possessed talents far superior to that of those others who were fair of flesh and blue of eye. In fact, one of the most important talents of the fascinating Chevalier, and one which Little, like some others, by-passed was that the African was one of the major composers in Europe at a time when there were many European composers on whom history has bestowed the flame of brilliance and greatness: men like Jean-Marie Leclair, who was reported to be one of Saint-Georges' tutors, Johann Sebastian Bach, Luigi Boccherini, Franz Joseph Haydn, Karl Stamitz, Wolfgang Amadeus Mozart, and Johann Christian Bach, Bach's youngest son, to name some. As a violin virtuoso and, more important, as a composer, the Chevalier de Saint-Georges stands alone, and supreme.



To have been exceptionally gifted as a violinist and as well as a composer who has stood the test of immortality, and whose compositions are being played constantly on the concert platforms of the classical centers and cities of the world up to this day would have been more than enough in one person. But not so with the Chevalier de Saint-Georges. Like Imhotep of ancient Kemet (Egypt) who was not only the Great Father of Medicine, but the foremost architect of his time, the Prime Minister of King Zoser, and worshipped as the Prince of Peace in Rome, the Chevalier was a man of multitalents. He was the most outstanding man in France, and, indeed, in Britain and the rest of Europe in his time. Not one European came anywhere near him. J.A. Rogers, one of the most prolific researchers and historians of Africans called him the "Dazzling Black Nobleman of Versailles," and went on in words of the noblest praise:

The adventures of Chevalier de Saint-Georges were so astonishing, his talents so superlatively brilliant, that an account of his life reads like an incredibly romantic novel with a perfect hero. He was the most dazzling and fascinating figure at the most splendid court in Europe. As a violinist, pianist, poet, musical composer, and actor he was phenomenal; as a swordsman he so far eclipsed the best of his time that in his prime none could match him; as a marksman none could pull a trigger with such unerring aim; as a soldier and commander he performed prodigious feats on the field of battle; as a dancer, swimmer, horseman, and skater he was the most graceful in a land supreme for its grace and elegance; in the matter of dress he was the model of his day, setting the fashions of England and France; a King of France, a future King of England, and Royal Princes sought his company; and to crown all he possessed a spirit of rare generosity, kindness and rectitude.

Today in the papers and journals, whenever and wherever his compositions are recorded or played, the chorus of voices sings his praises. In the *New York Times* of January 24, 1982, Donal Henahan in his article "The Composer as Musketeer," stated:

It is certain that Saint-Georges was an exceptional violinist as well as an athlete and adventurer in the D' Artagnan style...[He] founded and conducted one of France's great orchestras, and composed stacks of concertos, symphonies and other works. His own concertos make extensive use of the highest positions and require phenomenal agility in crossing the strings and in multiple stopping, often in the quickest of tempos....The dashing composer-soldier was a composer virtuoso in the swashbuckling style.

In 1840 a historical novel written by one Roger de Beauvoir highlighted the exciting romantic life of Saint-Georges. This work though couched in the novel form, was described as "factually reliable" and has been a source of some information to biographers and others in putting the grandiose life of this universal African in print. Several other major sources exist, and these, too, have been examined and utilized copiously in this current work.

Before examining the life of the Chevalier in deeper and more minute detail, it is necessary to hammer home, yet one more time, the greatness of this magnificent African. Joel-Marie Fauquet, a French musicologist in writing about Saint-Georges and his unique concertos had this to write (the translation here is by Charles Whitfield):

His contemporaries were in agreement as regards his elegance, purity, expression, his talent "moelleux" [mellow] (an adjective used by many of them to describe him.) A chronicler added: "His superiority on the violin sometimes gave him preference over, the most accomplished artists of his time."

Who then was this larger-than-life and ten-times-more talented African who scintillated the courts of prerevolutionary eighteenth century Paris? Where did he come from? What was his background?

Joseph Boulogne, Chevalier de Saint-Georges was born on the French Caribbean island of Guadeloupe, near the village of Basse Terre. It was during the period of French colonization in the seventeenth century that Joseph-Jean-Nicholas Boulogne (Boulogne or Boullogne) came to the island from France. He had held a position in the Parlement at Metz, and was now appointed Comptroller and Secretary to the Ordre de Saint-Esprit. Monsieur Boulogne owned property near Basse Terrean estate called Les Palmiers. He had also acquired land known as La Rose in another Caribbean island Saint Dominique (later to become Haiti). It was this high-placed French gentleman who was the father of Saint-Georges. His mother was known as the beautiful Nanon and described by those who knew her in glowing terms: "She was considered one of the finest women that Africa had ever sent to the plantations." Saint-Georges was the result of a passionate love affair between this Comptroller General of Guadeloupe and the beautiful but lowly African taken to the island in captivity.

The child of this liaison was born in 1739 and not on Christmas day, 1745, as had been originally thought. Saint-Georges, in the words of a biographer, was named after a superbly handsome ship which rode at anchor in the port at Basse Terre during the occasion of his birth. The baby was baptized not too long afterwards in the presence of his mother Nanon, by the priest of St. Mark's in



Saint Dominique on the island of Hispaniola. As is customary in Catholic countries, baptism took place fairly soon after the boy's birth; and what is also evident, is that both father and mother had already moved from Guadeloupe into Saint Dominique. It would seem, then, that the sugar plantation La Rose in Saint Dominique was purchased by Boulogne after Saint-Georges was born.

The parents seemed to have remained on that island, Hispaniola—of which one-third (the western part) consists of the country of Saint Dominique—for some years. For, it was there that Saint-Georges began studying the violin at the tender age of five under Joseph Platon (1710-ca. 1763), who was said to be a poor teacher but the owner of an excellent violin previously the property of Joseph Exaudet.

In describing the young Saint-Georges at that time, and later, it was maintained by those who knew him and his parents that he combined, in his own person, the grace and features of his beautiful African mother, Nanon, with the strength of Monsieur de Boulogne. The young boy's vigour was highly pleasing to his father, who frequently chuckled, and said he thought he had produced a man, but, in fact, had fathered a sparrow; so quick, observant and lively were the movements of the boy. This sparrow was to grow into an eagle and soar into the highest realms of achievement. It was said very early on of Saint-Georges no young man united so much suppleness to so much strength. He excelled in all the bodily exercises in which he engaged—to begin with, an excellent swimmer and skater. There were many many more accomplishments to come from the Chevalier de Saint-Georges.

Saint-Georges, as a young boy of ten sailed to Paris in 1749 with his father. By that time he had amazed his tutors with his ability to learn. His mother did not accompany them on this voyage but settled in Paris at a later date given as 1760. By the time Saint-Georges had reached the age of twelve in 1751, he took part in his first fencing match—the first recorded—against Toussaint Breda. The exceptional showing by his son encouraged Joseph Boulogne to place him en pension at the age of thirteen with the celebrated fencing master, La Boessiere, then aged twenty-nine. Saint-Georges spent his mornings doing the traditional studies of music, literature, science, and mathematics; in the afternoons he went through fencing exercises and boxing. Coming from the Caribbean islands he had already mastered the technique of swimming. Added to these he became expert at shooting, skating, riding, and dancing. In fact, it can safely be claimed there was nothing that the amazing Saint-Georges put his mind and his hands and feet to that he could not do with the ease and expertise of the professional. Saint-Georges finished his fencing studies with LaBoessiere in 1758, and

in the following year he defeated the invincible Picard—considered the best in France. For that achievement his father presented Saint-Georges with a small whitehorse and a cabriolet.

Among some of the fantastic physical feats performed by the Chevalier de Saint-Georges was to frequently swim over the River Seine in Paris with only one arm, and to surpass others by his skating agility upon that river's surface in the ice-covered winter months. He was an equestrian of note and a remarkable shot with pistols and guns, using either hand. Talking about Saint-Georges' myriad attainments, a friend and fencer, Henry Angelo whose father Domenico Angelo ran a fencing academy in London, noted:

His talents in music unfolded themselves rapidly; but the art in which he surpassed all his contemporaries and predecessors, was fencing; no professor or amateur ever showed so much accuracy, such strength, such length of lunge, and such quickness. His attacks were a perpetual series of hits; his parade was so close that it was in vain to attempt to touch him—in short, he was all nerve.

Saint-Georges suffered his first tragedy at the age of twenty-one. In the year 1760 his father Boulogne died. The young son who had just reached his manhood was deeply grieved at the passing of his father. Boulogne père loved and adored his outstanding son. In leaving a large portion of his substantial estate to Saint-Georges he also included his son's mother Nanon and a daughter, Elizabeth Benedictine de Bologne whose mother was another African woman from the Caribbean. Saint-Georges' father was a respected and honored French gentleman in spite of his clandestine affairs with African women, and so the rue Boulogne in Guadeloupe was named after him. Ironically enough on 28 November 1912 the government of that island re-christened that same street rue du Chevalier-de-Saint-Georges.

The year after his father's death honors began to come Saint-Georges' way and he was appointed a member of the Royal Guard in 1761, serving the Duke of Chartres.

Saint-Georges, needless to say, cut a dashing romantic figure. The ladies found him irresistible and naturally their boudoir doors were flung wide open for him. He was made very welcome with embracing arms. Society buzzed with stories about his fencing matches, lady-killing, suppers, and gallant adventures. He began to spend sums from the 8,000 pounds his father left him a little too liberally. He threw money around without giving it a thought, led a life in the lap of luxury; and it was not until about 1770 when he was thirtyone years old that he appears to have begun to think of music seriously,



that is, as a composer. Prior to 1766 he had studied music assiduously for several years under Jean-Marie Leclair and François Gossec, two very famous teachers. Of the two music teachers it was Gossec who turned out to be the more important in Saint-Georges' life as a musician. The Belgian composer had played a very active part in musical circles in Paris since 1751 and had previously been conductor of the famous concerts given by Le Riche de la Pouplinière, the tax farmer. Gossec was then appointed director of music to the court of the Prince de Conde in 1763. It was during this period that he taught Saint-Georges. Gossec thought so mightily high of his unusual and talented student that he dedicated to him his six string trios, Opus 9, with this laudatory note accompanying the trios:

To Monsieur de Saint-Georges, Chevalier, member of the Royal Guard.  
Monsieur,

The celebrated reputation which you have given to artists encourages me to take the liberty of dedicating these works to you, as an homage merited by a brilliant amateur. With your approval, their success is certain. I am, with respect Monsieur, your very humble servant.

F.-J. Gossec, of Anvers

This kind of admiration from a teacher to a pupil shows the high esteem in which a master held a brilliant pupil. But Gossec was not the only man of such stature to treat Saint-Georges with these feelings of praise. Antonio Lolli graciously presented him with his two pairs of violin concertos (Op. 2a and 4) and signed to this "gendarme de la Gard de Sa Majeste." Another dedication was made by Karl Stamitz (his Op. 1 set of string quartets); and yet one more from J. Avolio (his Op. 4 set of six violin sonatas, published by Breitkopf). These manifestations of admiration for the musical talents of Saint-Georges were certainly not ill-bestowed. He went on to climb loftier heights of glory. Later on, Talleyrand, Napoleon's powerful chancellor, stated that Saint-Georges was "the most accomplished human being he had ever met." Saint-Georges only defect—and it was a minor one—was that he stammered slightly.

During the time when Gossec published his Trios, dedicated to Saint-Georges, and dated 1766, the gifted African was living a life of comfort and ease receiving an annuity of 8,000 liras from his father's estate. This was quite a sizeable allowance compared to the salary of 2,000 Mozart was offered twelve years later as an organist at the Palace of Versailles. Through his talents Saint-Georges gained much popularity and recognition from the highest circles. Titled persons and royalty fell under his charms. At age twenty he was appointed esquire to the Duchess of Orleans, wife of the brother of Louis XVI. He was also a confidant of the duke himself and of his son, the Duke of Chartres. All these contacts led him into the whirl of the exciting court life at Versailles, where, in the words of

a historian, "his physical charm, his talents, and his taste in dress made him the most striking figure in that scintillating throng."

One of the amazing facets of this amazing African was that he could find the time and occasions to display his variety of talents. He was equally at home with the rapier, the bow or the baton. For instance around the time that Gossec was dedicating trios to the violinist-composer, Saint-Georges could indulge in fencing matches. One such was with a Italian master of the sword from Pisa, named Guiseppe Gianfaldoni, shortened to Faldoni. He had conquered all French opponents and asked for a match with Saint-Georges. The French wanted to see that match, and for the honor of France the black Chevalier accepted the contest. It took place on 8 September 1766. The outcome of this match remains in doubt. Faldoni in a letter to his father the next day claimed to have won four out of six thrusts, adding that he doubted Saint-Georges had an equal in France. Other references to this match gave the decision in Saint-Georges' favor. J.A. Rogers in his writings on Saint-Georges commented thus: "When only twenty-one he (Saint-Georges) defeated Faldoni, the renowned fencing champion of Italy." There were many other fencing victories.

The Chevalier's successes with the sword made him a man of distinction, moving in the best circles in the land by virtue also, of his high position in the King's Guard. His life at that period was described by his contemporaries as one of "fencing matches, lady-killing, suppers and gallant adventures." He spent his money without a thought for the morrow, and kept on his life of luxury. It was not until 1770, when Saint-Georges was thirtyone, that he began to think seriously about music, although his first compositions—six string quartets—had been published in 1765, and notice began to be taken of his musical talents. During the winter months of 1772-73 the season of concerts by the famous Concert des Amateurs then the rage of all Paris began with a bang. The reason that was two concertos for violin and orchestra by Saint-Georges were being played by none other than the violinist-composer himself. In the words of the writer-critic, John Duncan:

These concerts acquired a decided popularity for a time even though they were his first serious efforts in composition.

This was a high point in the exciting life of the Chevalier de Saint-Georges mainly because the Concerts des Amateurs was under the baton of the great Gossec. This famous orchestra occupied a place of honor in the history of music at that time, and for all time.



The violin virtuosity of the Chevalier had tongues busy singing his praises. In his *Les Maitres Classiques du Violin*, Delphin Alard wrote that "although he developed as an amateur he became the best French violinist of his time." His bravura style captivated all who heard him. His most effective and spectacular playing was when he handled very rapid passages to the highest notes of the instrument and then dropped immediately to a low full tone. Violinists of the time were not capable of such dexterity and prowess with the bow. The story is told by those who witnessed the incident that one evening Saint-Georges played a piece of music on his violin with a whip. This whip became famous, and the handle was ornamented with a large number of precious stones; each stone in the dazzling collection represented a woman who had fallen in love with Saint-Georges.

From pinnacle to pinnacle this extraordinary musician-composer ascended. In June of 1773 the music publisher Sieber issued six quartets by Saint-Georges. They were dedicated to the Prince de Robecq. This established an important fact in musical circles: that Saint-Georges and Gossec were the first French musicians to write string quartets. In that very year Gossec gave up the leadership of Concerts des Amateurs and the baton was passed on to the Chevalier de Saint-Georges. Audiences applauded him loudly and long whenever he appeared on the rostrum and played his compositions. They were in vogue and admirers followed this magnificent African wherever and whenever he was performing. In the years that followed this gifted man created works in rapid succession. The French publisher, Bailleux, in June 1775 presented to the public a set of four violin concertos by Saint-Georges. That year, 1775, was certainly his most productive year. By that December Saint-Georges had produced a collection of symphonies concertantes, one of which was played at the Concert Spirituel on Christmas Day. (Incidentally, it was in 1773 that Gossec left the Concert des Amateurs to join the Concert Spirituel just mentioned, and so named because the concerts were given on Sundays.) The vacancy created by Gossec was filled by Saint-Georges who, in the words of Professor Dominique-Rene De Lerma, "continued to play first violin and conducted, when the ensemble needed such assistance, with a baton, his bow, a role of paper, or by tapping his foot, according to the custom."

More good things happened to the Chevalier de Saint-Georges in the field of music when he received an undertaking from Bailleux to have his works published for the next six years. His production flowed steadily. So it was that for the following fifteen years the Chevalier de Saint-Georges was to play an ever increasing and important part in Parisian musical life. Today he seems to have faded in the night behind Bach, Haydn, Mozart, and Beethoven. But in his heyday, in those latter years of the eighteenth century, it was the great African Chevalier

who held the light. It was he who negotiated with Haydn on the subject of six Paris symphonies and which were intended for performance by Concert de la Loge Olympique.

In that busy year of 1775 Saint-Georges who had just moved his residence to rue Guenegaud received an invitation to become the director of the Academie Royale de Musique (later to be named the Paris Opera). However, that was one occasion when his race was to come into question. Three of the star members of that august company conspired against Saint-Georges. Sophie Arnould, a leading soprano, joined forces with Mlles. Rosalie, another singer and Guimard, a dancer, and petitioned Queen Marie Antoinette that "their honor and the delicacy of their conscience prevented them from accepting orders from a mulatto." When the gallant Saint-Georges heard this, though piqued, he accepted their racism with nobility and good grace, and he held on to his position with the Concert des Amateurs. The Opera office went to one Berton whose calibre did not match that of the outstanding Chevalier. As though to make amends to Saint-Georges for her decision, Marie Antoinette, who had always been on the closest of terms with him—and by way of an apology—invited him to the Palais Royal to take part with her in a musical performance.

That blow to the African did not affect his stature in the eyes of the nobility. By 1777 Saint-Georges was offered and accepted the post of lieutenant de Chasses de Pinci, a position created for him by Mme. de Montesson. The position concerned itself more with the production of theatre pieces and concerts than with the supervision of ducal hunts. Saint-Georges became the sole controller of the Duke's theatre in which Mme. de Montesson played the leading roles. Thus the Chevalier found himself totally involved in the social, artistic, and political centers of royal society. Madame de Montesson (1725-1785) was themorganatic and second wife of the Duke of Orleans, to whom she became betrothed in 1773. This morganatic marriage signified that the Duke's wife by virtue of her lower social standing could not be heir to her husband's estate. When the Duke died in 1785 he left as his heir Louis-Philippe-Joseph d' Orleans (1747-1793), his son-in-law, later to be known as the monarch Philippe Egalité, whose friendship with the Chevalier de Saint-Georges was quite a close one.

The African composer turned his talented hand to opera and in July 1777 produced his first opera, *Ernestine*, at the Comedie Italienne. It was not a success. While the music journals of the time praised the excellence of the musical score by Saint-Georges, the libretto prepared by Captain Valmont de Choderlos de Laclos of the French artillery, was, in the words of Baron von Grimm, "a masterpiece of platitude and poor taste."



Another misfortune occurred to the very popular African two year's later. Obviously a victim of jealousy, Saint-Georges almost lost his life in a devilish plot. The circumstances of this intrigue have so far not been established with any clarity but it seems almost certain that the assailants were the police themselves. After they had failed, they pleaded with the Duc d'Orleans to hush up the matter. This attempt on his life made Saint-Georges a greater figure in the French capital. His name was on all lips. Stories about his exploits were spoken everywhere. He continued with the same life-style, leading an expensive life, frequenting salons and boudoirs, But he also worked tirelessly and energetically producing for the Comedie, composing quartets, concertos, symphonies concertantes, and gaining even higher success than before. Saint-Georges enjoyed his popularity to the fullest. In the winter months it was deemed one of the most thrilling sights at Versailles to witness Saint-Georges skate on the huge artificial lake. J.A. Rogers described the scene:

Tall, lithe and graceful, he would skim over the ice with the ease of a swallow, describing marvelous rhomboids, flowers, portraits, and sometimes "whole lines from Racine."

Saint-Georges was a prolific composer producing a variety of compositions: from string quartets to symphonies concertantes, to operas, to symphonies (Op.11). The last named turned out, like the rest of his music, to be excellent. They were the first works in that form to be written by an African composer. The second of the symphonies was included as the overture to the only fully surviving opera by Saint-Georges, *L'Amant Anonyme*. This opera was performed 8 March 1780, by Mme. de Montesson's theatre devotees. Saint-Georges was now hitting his peak point as a composer and violinist, although hardly a full decade had gone by since his debut in either field of endeavor. The complete manuscript score of the successful opera *L'Amant Anonyme* (The Anonymous Lover) has been preserved in the Paris Conservatoire. Not satisfied with his host of successes, Saint-Georges turned to acting in comedy. His grace and elegance and his natural sense of theatre in its widest dimensions brought him further plaudits in that area.

A very important phase in the life of Saint-Georges was coming to a close. His last symphonie concertante (Op. 13) was published by Seiber in 1782. Then the death of his royal patron the Duc d'Orleans in 1785 heralded a drastic change in his fortune. He had lived lavishly and exceptionally well and his money had dwindled, in fact, it had disappeared. Also, the four years before the Revolution of economic and political unrest, had posed many problems to the French aristocracy. When Saint-Georges worked for Mme. de Montesson in 1777 he lived

on rue de Provenance. Later he moved to Chaussee, d'Antin. It was from this location that he left for London to resume his career as a fencer.

From 1786-1787 Saint-Georges took his first trip to London where he was accorded a hero's welcome. The entire English aristocracy received the Chevalier royally. One of the most noteworthy fencing matches of the century took place there on 9 April 1787 at Carlton House in the presence of the Prince of Wales and many members of the British nobility. The fencers taking part included Fabien, Nagee, Reda, Rolland, and Goddard. Saint-Georges' partner for this event was the Chevalier d'Eon (full name Charles-Genevieve-Louise-August-Andre-Timothee, Chevalier d'Eon de Beaumont). He wore women's clothes all the time and used the name Chevaliere d'Eon. He was then sixty, fully ten years older than Saint-Georges. As was expected the African was the victor. It has been said that his match against this bisexual opponent was the inspiration for a comic opera called *La Fille Garcon*, produced in Paris at the Comedie Italienne on 18 August 1788.

While in London Henry Angelo, the son of fencing master, Domenico Angelo made friends with the Chevalier de Saint-Georges. The two swordsmen became very close, so much so that Angelo commissioned Mather Brown, the American pupil of Benjamin West, to paint a half-length portrait of the Chevalier. Saint-Georges himself said the picture was "si ressemblant que c'était affreux." There exists a fine colored engraving of this portrait. The picture itself, once most highly treasured by Henry Angelo, adorned the Angelo School of Arms for about a century.

The Chevalier de Saint-Georges made yet another trip to London leaving behind in Paris his friends the Baron de Besenval and Dalayrac. The year was 1789, the year of the French Revolution, and Saint-Georges was accompanying the new Duke of Orleans, an ardent liberal who became known as Philippe Egalité after the fall of the monarchy in 1792. The relationship was a political one though Saint-Georges' main preoccupations in London were fencing and living the life of a lavish host at Grenier's Hotel. However, Saint-Georges sought consort with many supporters of the French Revolution and liberal causes. This was not at all surprising since royalty looked at blacks and those from the colonies with even less tolerance than it did the French native peasants.

The Duke's trip to London was one of exile. Historians claim that the Duke used Saint-Georges to further his political ends. In company with his companion Louise Fusil and the horn player Lamothe, Saint-Georges was ordered out of several French towns even though Louise Fusil claimed that their mission was purely for concert purposes. City officials believed otherwise. At one place the reason given for his nonacceptance was that refugees did not like his liberal views.



Others maintained that it was his reputation of accepting patronage from royalty which prompted them to mistrust him. His movements during those dangerous years 1789 to 1791 are hidden in a measure of secrecy. What is certain is that Saint-Georges was back in Paris in 1790 for the performance of his last opera, *Guillaume Tout Coeur*. (Unfortunately the score for this significant work cannot be traced anywhere.)

The French Revolution was now in full swing. Saint-Georges by June 1791 thought it prudent to live in Tournai, a city of refuge for nobles under Austrian control. The African did not hide his liberal sentiments and his leanings towards the revolutionaries; consequently he was not a popular figure in that city. But the city of Lille welcomed him with open arms, and appointed him Captain of the city's national guard division. The versatile African could even find time in these dangerous days to take part in a concert on 3 November in a program which consisted of one of his sonatas for two unaccompanied violins. During those late years his closest friends were the actress Louise Fusil and the hornist Lamothe. On 24 March 1792 France passed a law making it legal for blacks to "*verser leur sang pour la defense de la patrie*," and between 8 and 15 September an all-black regiment called *Legion Nationale des Americains et du Midi* was formed. It consisted of 800 infantrymen to which were added on 6 December 200 horsemen known as *Hussards Americains et du Midi*. The eight troops which made up the 13th regiment were popularly referred to as the *Legion des Hommes du Couleur*, or the *Legion Saint-Georges* who had been chosen as its colonel. The soldiers of this regiment were blacks, former slaves from the French Caribbean territories and now residents of Bordeaux. Included in that regiment was someone who was to be a future general, the Marquis Dumas Davy de la Pailleterie, whose son was to turn out to be the celebrated man of letters, Alexandre Dumas, père.

Colonel Saint-Georges was now serving in the regiment under the command of General Dumourier. The General envied the success and popularity of the Chevalier and was not on very friendly terms with him, even though he had also been a member of the Orleans circle. Problems between the two began to surface on 2 May 1793 when Commissioner Dufrene expressed the belief that Saint-Georges had siphoned off regimental funds to pay his personal debts. Saint-Georges left Lille to go Paris on 25 June to stand trial. He was found guilty and dismissed from the service on 25 September. At first he was detained at Haudainville and then, in October, he was sent to Clermont-sur-Oise. There he remained for one year. All his objections and answers to those charges proved fruitless. However, officials were forced to look again at the evidence and arrived at the conclusions that his removal was nothing less than an arbitrary measure, as unjust as it was unjustified. Consequently, the Committee of Public Safety examined the

case report again and on the strength of their findings this time was faced with an alternative: to reinstate him in command of the American Hussars. This the Committee did on the 24th Floreal in the year III; that is, the eighth month of the calendar of the first French republic. During 1793 the *Legion Saint-Georges*, as the Hussars was sometimes referred to, was active against the hostilities in Amiens, then in Laon before being called to the campaign in Belgium. Reports stated that the regiment with Saint-Georges as Chief of Brigade over the black soldiers performed brilliantly throughout the operations. Some of his enemies stated that he plunged his troops head on into battle and suffered heavy losses. Yet most of his compatriots gave him the highest praise for his maneuvers in battle. He remained in command thereafter for another year. His patriotism was praiseworthy said one of his military colleagues "even though his military ability was intuitive."

Colonel Saint-Georges' command continued until 1795. However, disillusioned and unhappy over the treatment he had received, even though his good name had been cleared, he resigned his post on 29 October. Very soon after that he embarked from Bordeaux to return to Saint Dominique accompanied by M. Raymond, an early supporter for the establishment of an all-black regiment, and himself a native of Hispanola. The two men plunged themselves in the fierce revolution taking place between the wealthy landowners, both French and Spanish, and the Africans enslaved on that island. Saint-Georges, in spite of all the luxury and adulation he had enjoyed in royal circles in France, quickly turned to his African people, his mother's people, his people when his loyalty and help were most required. Fighting in support of his people in Saint Dominique almost cost him his life when he narrowly escaped hanging.

Physically, Saint-Georges was exceptionally active until he was forty years old. At that age he was forced to cut down on some of his more strenuous activities, particularly fencing, having damaged his achilles tendon while dancing in 1779. While one aspect of his fantastic life has been brought to the fore, that of his adulation by Parisian society for his physical charms, elegance, and many accomplishments, it must not be imagined that Saint-Georges was not very conscious of his African background. As one writer commented:

His nobility of character never shone brighter than in the manner in which he received his humble mother, once a slave, when she came to Paris. Taking her into the most brilliant salons, he presented her to his aristocratic friends, letting it quietly be known that whoever attempted to snub her would in turn be snubbed by him. "Who refuses her, refuses me," he said.



Although his color gave him a certain exoticism, and the ladies of both London and Paris worshipped him, that in itself was enough to cause some outrage among men and cause their jealousy to attempt to do evil to the African. He suffered quite apart from the intrigue which cast a small shadow (later removed) on his military career—petty insults and snubs, some already noted in this study. There was the occasion, too, while walking on the Rue de Bac, a pedestrian, trying to be funny, shouted at the African the word "Moricaud," the French equivalent of "darker." Saint-Georges seized the man, rubbed his face in the muddy gutter, and jestingly remarked, "There you are now! As black as I am." On yet another occasion Saint-Georges was snubbed because of his color and illegitimacy. He was asked by the Duke of Orleans to call on a group of emigres, discontented nobles who had left the court. They refused point blank to be seen by this African, as talented and as noble and as popular as he was in Parisian circles. It was claimed then that it was because of the queen's support of color discrimination that sent him to the ranks of the republicans. It was also said that he was inducted into republicanism by the Duke of Orleans, Philippe Egalité. But both claims are wrong, if the correspondence of Saint-Georges is examined. From his papers, the conclusions are that he was a democrat at heart even though he was reared and lived the life of an aristocrat. He did not hesitate to say in words and to prove it by his actions during the revolutions in France and Saint Dominique that he was an African born among his enslaved people and that his sympathies which had always been with them would remain so. It is this quality in this remarkable man's life that has escaped the pens of chroniclers, very few in number as they are. Like another African giant, Alexandre Dumas, père, Saint-Georges was generous to a fault and up to the time of his death he had a list of pensioners whom he supported from his private purse, even in his most lean times. Larousse wrote of Saint-Georges: "He distinguished himself among the personages of his time... by a generosity and a rectitude of character very rare. To the end of his days he did good..." In the respect the views of his contemporaries were unanimous: that he was a man full of generosity and delicacy and feeling. Liberal and beneficent, he repeatedly deprived himself of the necessities of life in order to aid those who were unfortunate. It was agreed by all who came into contact with this remarkable man that at all times he acted "as a philanthropist to the aged and ill."

There were those of his times who said that when he returned to Paris from his war experience in Saint Dominique fighting with the forces of Toussaint L'Ouverture, he resumed the old life of a Bohemian. To be more exact he took up his activities as a musician. There in Paris he led the Circle d'Harmonie, "an exclusive, socially oriented group which met in the former home of the Duke of Orleans." At that time he was living in a modest apartment in the

Marais district. The life he had led had been a hectic one and his health collapsed. Attended by a neighbor and former regimented officer named Nicholas Duhamel, Saint Georges succumbed to what was at the time described as an ulcerous bladder, and he died on 10 June 1799. He had reached the age of 60.

Many were the obituaries of praise that were showered on this most remarkable personality. Beauvoir paid tribute to him calling him this "brilliant mulatto, this man of combat, of good fortunes and of sighs, this unique man." La Laurencie recorded that "just as Watteau and Boucher were basic representatives of eighteenth-century France, so was Saint-Georges, who gave us pictures in sound, both impressive and green, from a soul as lively and nuanced as the period itself." French writer, Joel-Marie Fauguet said that:

Certain of his friends declared that the walls of his alcove were covered with women's letters, reminders of a brilliant past which he frequently reviled! It was at this moment that this most gifted and seductive personality, who scorned wealth and considered that his possessions belonged to others, died on June 10th 1799, above all faithful to Music. The Chevalier de St Georges showed in his lifetime that he was a man of many talents, with but a single passion: Music.

Dominique-Rene De Lerma, Professor of Music at Morgan State University, once wrote that: "It does everyone a great injustice to refer to Saint-Georges as a "black Mozart" or a "black Haydn." What Saint-Georges had in common with these two, he had in common with other composers of his time from all over Europe. It is the thing he possessed that was different that matters."

What is of greater significance here is the gross injustice that this comparison has done to Saint-Georges more than anyone else. It was not Saint-Georges who was influenced but Mozart and Haydn. Joel-Marie Fauguet, makes this point quite clearly:

In order to establish the truth, it must be stated that Saint-Georges remains, it is too often forgotten today, one of the principal exponents of the French style of the sinfonia concertante and the violin concerto, and it was on the contrary Mozart, with his extraordinary genius for integrating new ideas, who introduced the quintessence of what he learned from the Parisian violinists influenced by the Mannheim school, into his own violin concertos. The circumstances were those of his second visit to Paris in 1788.



One final comment on this comparison of Saint-Georges and Mozart and Haydn was made by De Lerma when he concluded:

Aside from the impropriety of describing a musician in racial terms, to call Saint-Georges a "black Mozart" or a "black Haydn" betrays an ignorance both of French music and of Haydn and Mozart.

And, most importantly of Saint-Georges. That he was of African origin whose mother had been enslaved on a Caribbean island makes the story of the Chevalier de Saint-Georges one of the great epics of African achievement of all times. There are countless stories of this magnitude which have remained untold and entombed in the archives of European and North American libraries and museums. This study of Saint-Georges has been subtitled: Composer, Conductor, Violinist, Swordsman, Equestrian, Soldier. Make no mistake about it, this African genius was a man of many talents with many strings to his bow. He did them all with superhuman brilliance, excelling at all. A poet of his times paid homage to him with these lines:

His equal was never seen in fencing,  
Charming musician, facile composer.  
Swimming, skating, hunting, horseback riding,  
All exercise was ultimately easy for him  
And in each he found his own style.  
If so much modesty is joined to these talents  
Of this incomparable French Hercules,  
It is that his good spirit, free from jealousy,  
Has found that kindness in this short life  
From his good friends and warm heart.

There is no doubt that the poet who wrote these lines in praise of the Chevalier, calling him "this incomparable French Hercules," meant well, and very well, indeed. But there is no doubt that Africans on the motherland and in the diaspora would prefer instead to liken Saint-Georges to another African of myriad talents, and call him the AFRICAN IMHOTEP.

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Department, Livingston College, Rutgers University. Visiting professor, Princeton University since 1973. Working journalist, poet, radio and television broadcaster and scriptwriter, teacher and writer in London, England from 1941 to 1964. Editor, *Flamingo*, a monthly magazine published in London. Twice Mayor of Roseau, capital of Dominica, West Indies; vice-president, Dominica Freedom Party; owner-publisher Dominica Herald, a weekly newspaper. Author, *Black Britannia: History of Blacks in Britain*.

**VAN SERTIMA, Ivan**

Ivan Van Sertima was born in Guyana, South America. He was educated at the School of Oriental and African Studies, London University and the Rutgers Graduate School and holds degrees in African Studies, Linguistics and Anthropology.

He is a literary critic, a linguist, and an anthropologist and has made a name in all three fields. As a literary critic, he is the author of *Caribbean Writers*, a collection of critical essays on the Caribbean Novel. He is also the author of several major literary reviews published in Denmark, India, Britain and the United States. He was honored for his work in this field by being asked by the Nobel Committee of the Swedish Academy to nominate candidates for the Nobel Prize in Literature, from 1976-1980. As a linguist, he has published essays on the dialect of the Sea Islands off the Georgia Coast. He is also the compiler of the *Swahili Dictionary of Legal Terms*, based on his fieldwork in Tanzania, East Africa, in 1967. He is the author of *The Came Before Columbus: The African Presence in Ancient America*, which was published by Random House in 1977 and is now in its tenth printing. It was published in French in 1981 and in the same year was awarded the Clarence L. Holte Prize, a prize awarded every two years "for a work of excellence in literature and the humanities relating to the cultural heritage of Africa and the African diaspora."

Professor Van Sertima is an associate professor of African Studies at Rutgers University in New Jersey and editor of the *Journal of African Civilizations*. He was also visiting professor at Princeton University from 1981 to 1983.

**WILLIAMS, John A.**

John A. Williams is a novelist, journalist and professor of English at Rutgers Newark College of Arts and Sciences.

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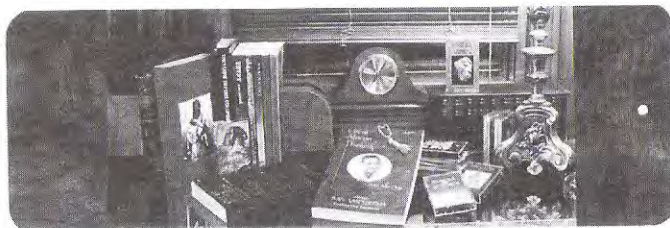
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Caspar, a fifteenth century Cisterian abbey at Lichtenthal in Upper Rhine region of Germany. southern Europe was felt

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